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SERMONS

THE TRANSIENT MAKING ROOM FOR THE PERMANENT.*

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For the former things are passed away.—REV. xxi., 4.

As a mere statement of a fact obvious to one who reviews any period of a history from a point subsequently reached, this of course is comparatively commonplace. The former things are always passing away as one advances in knowledge and character and power. It is so with the individual. No man or woman has reached the period of maturity without having left behind many things which belong to the earlier periods of life. The ignorance and the imperfect faculties of childhood, the immaturity of thought and its multiplied misconceptions; the sense of dependence upon others and of fear when others are absent; the disappointments and pains and peculiar trials which belong to the earlier stages of life: all these have passed away, and they have given place to a sense of development and ripened power, of responsibility enlarged and more commanding than we recognized before; of wider and richer associations in life; of assured knowledge; of wide plans, and of character. In those who are thus becoming developed and trained in the experiences of life the former things, even of their few years, pass away, and whatsoever belongs peculiarly to childhood or to the earlier years of life is, if not forgotten, not present as part of one's experience.

And what is true of the individual is true as well of the community; true of a city; true of the city in which we dwell. It surprises us to recall

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what we remember of it when this Church, which is not ancient, was here established. These squares over which it looks were simply pastures for cattle, with earthen country roads coming up to the point where now stands the City Hall. Prospect Park, that superb pleasure ground of the city, prepared by skill, taste and loving enthusiasm to be a possession of beauty forever, was then simply a waste to be reached only by a comparatively tedious journey. Those who preceded us crossed yonder river on a horse-boat where now the bridge leaps across, light as a dream and solid as the hills.

We pass away from former things in communities as we advance, and so in the nation, in all nations. How strange it appears to look back to the day of early poverty, of early jealousy between the colonies; to the day of crude colonial legislation and imperfect colonial institutions; to the day when there was no native literature deserving the name upon this Continent; to the day when there were no works of art or when they were so rare as now to be absolutely unremembered; when a gallery of art like that which is now frequently possessed in our cities—in this congregation—would have made a centre of attraction and wonder to the entire Continent, wherever civilized people had planted themselves upon it; when there was not perhaps a single picture—certainly none produced in this country—or a single statue on our shores; and when a great musical entertainment was entirely unknown. The imagination can hardly picture such a scene as was then presented.

The former things have passed away, even things more recent than those to which I have just referred.

Fierce intestine disturbances between the States, fierce animosities which prevailed here at different times against Great Britain; these, too, have passed away. And the early discussions regarding the fundamental legislation, or regarding the interpretation of Continental statute; they are heard only in their echo on the pages of history; they are felt by us only in their results. So it is with the world itself. All former things are continually passing away. The early cannibalism, the early human sacrifices, the plundering and slaughtering; war undertaken simply in an impulse of rapacity and carried on in a spirit of ferocious cruelty; tyrannies, kingly and feudal; slaveries which were so universal in the past—they have gone into history. And history becomes interesting to us, fascinating almost, as presenting a picture of the world which we can hardly recognize as the world in which we ourselves are living; as bridging gulfs which separate us from the past and enabling us to walk in thought for a time in the midst of scenes, and of societies, and of institutions, and of influences which are utterly foreign to everything we see around us, and to the influences which we experience in our own lives.

Society, in the world at large, has thus been radically changed, and while perhaps not complete, certainly the life is better; it has more liberal institutions, juster legislation, wider possibilities, a trust in God more quickening, more instructive literature, more lovely and laudable arts than it had in the earlier time. Former things from it have passed away, the chains have dropped from the limbs of the emancipated slave as the darkness passes

from the vision under the hand of the skilful surgeon who removes the cataract from the eye.

Many things are lost which we would like to keep in this process of development, and which we would like to blend with the knowledge and power of our maturer years—the simplicity of childhood, its capacity for learning, its confidence and admiration and wonder. In the city as it goes on in opulence and power we would like to retain, if it were possible, the early neighbourly feeling, early simplicity of manners. And the world at large loses something in losing its primitive fancies, which belong to the auroral period of human experience.

And yet, upon the whole, it is vastly for the better, as we are constantly aware. We would not go back if we could ; although there are certain things connected with the earlier experiences which we would like to combine and assimilate, if it were possible, with the later and maturer. Still, we would not put society back to what it was—the acorn into the oak or the egg into the eagle ; we would not put the nation back to the time when a few struggling colonies along this narrow land-strip were fronting the ocean and separate from the world. We would not put the world back. The hope of humanity consists in this continual progress, where the former things are passing away and the new things are being attained and realized. The most hopeless peoples are those who are immobile ; hardly to be moved by the stroke of external power, except it be by the power of the Christian religion. Christianity works toward such ends evermore, carrying persons forward and peoples forward with the sweep of a new and steady advance. It is the introduction of Christianity into such sluggish, stagnant and unaspiring empires as those of China or of Japan, as they were only a single century ago, which gives for them hope and promise as concerning the future. The former things are passing away.

In the nature of the case they must pass away from the individual and from the race, as higher influences come to act upon it. So we should anticipate that when John, the prophet of the Apocalypse, looked forward into the final period of human history he would be struck with this fact that all the former things were passed away and He who is Lord of the earth hath made all things new.

He would find his prophecy in part realized if he were to return again upon the earth and mingle in human society as it now exists. He would find that the customs and fashions of the world as they prevailed in his time on sea and land had altogether departed. He would find that slavery, which was then so universal in the Roman Empire, had given place to liberation and freedom in all civilized States of the world. He would find that the stylus, or pen of the scribe, had been superseded by the movable type distributing thought to mankind. He would find customs and usages changed on every side, great institutions of society modified and new hope and new life in the advance of the world, which already in his time appeared to heathen philosophers to be growing old and approaching the period of its speedy dissolution. But yet these changes as they have already appeared, and as he would see them if he were to revisit the planet, are only prophetic of changes

which are to be realized when the power by which these have been wrought has come to its complete consummation in history. And it is a beautiful thing in his prophecy that, looking forward to the very termination of history on earth, he sees the earth and the heavens closely assimilated, so that you cannot tell where the horizon of the earth ends and that of heaven begins.

Men have disputed whether these words and others connected with them concerned the immortal life in the heavenly realm or the earthly life on the terrestrial planet. The truth is, that as you sometimes see the Western sky so flooded with golden splendor that the hills are wrapped and bathed in it, and you cannot tell where the line of earth and the line of the sky meet—they mingle with each other in such lovely radiancy. So here, looking forward, he sees this glory in the future, whether on the earth or in the heavens, perhaps he himself could hardly tell. It was the city of God descending out of heaven upon the earth. Human history at its termination uniting itself inseparably in majesty and in charm with the immortal history which is to follow and complete it.

From this vision of the future some elements are entirely expelled, things, too, that have maintained their place in human experience from the beginning until now. One, the element of sin, which no institutions have been able to overcome, which no ethical teaching has been able to expel from the human soul, which has worked itself into literature, stamped its impress sometimes upon the most charming models of art, uttered itself in poetry and in song, entered into all the conditions of social life, desecrated the home, found its place in the Church of Christ.

This element of sin he sees eliminated at the close of the long history; and with it the element of grief and pain, which springs from sin, is inseparably associated with it, and is dependent consequently upon it. He, therefore, in this prophetic vision, sees not merely such changes as we have already referred to in the manners of life, the customs of society, the institutions of government, the arts of war and peace and the literatures of the world, but a change more radical, profound, comprehensive, fruitful. Sin itself vanished into the past, grief and tears going with it. And so he, in contemplating that point, as we who see it in lesser measure, with lower emphasis, looking from *our* point back upon it, see already the changes in the world, says the former things are passed away. All former things to him are now vanished and gone. This is the final fruit in the developing history of mankind. No more sin, no more pain; universal holiness, and so universal gladness and peace. And yet it is simply in analogy with history that he carries us to that full, high, as yet unattained, and, as some imagine, unattainable point of perfect fruition.

There are some points I will briefly remark upon for your consideration. One is that we here touch the characteristic difference between the Christian and any other form of religion known in the world. These religions have often been exceedingly graceful and artistic in their manifestations of themselves in literature or the arts; have associated themselves with the pleasure

and festivity of life, have associated themselves with great, enduring and dominating institutions of government and society; they have reared temples which are among the marvels of architecture; they have carved marbles to which the world goes that it may wonder and admire; they have inspired or underlain poems which are still charming to the mind of mankind; but there is one thing certainly that must be said of them by the most philosophic skeptic, as compared with Christianity, that they look backward into the past for the golden age and Christianity always looks forward. They believed or thought that there had been a time not many generations preceding, certainly not many centuries, when the gods had walked with men; when there had been converse and communication between them, when inspiration was common by the divine teaching the human; when Homer and Hesiod received their divine suggestions from a higher mind; but the ages in which they who wrote these records or recorded these fancies were living and speaking were ages of dullness and darkness and decay. What is sadder in history than to see how the Greek mind, the Egyptian mind, the Persian mind and the Roman mind had sunk into hopelessness of the future, at the time when the Gospel of Christ was preached in the world.

On the other hand, the Gospel looks forward to glory to be realized in the centuries to come; sees forever things passing away that better things may appear; sees the customs of society shivered and suddenly disappearing or gradually disintegrating, or falling into heaps of rubbish. So in all a new force is working in the world to lead men forward in communities to a higher level and nobler vision. It expects its ultimate victory in the glory of the future when, as I have said, the earthly lustre shall have become so bright it blends indistinguishably with the heavenly radiance; when man shall at last, indeed, walk with God, shall see His face, and feel the mighty hand of His omnipotence wiping away the tears from his eyes.

The religion of Christ is a religion of hope, of hope for the person and of hope for the world; and it is the only religion which wears the morning star of hope upon its illuminated forehead. It is the only religion which says to man, "Take courage." Earlier times were not as good as these in which we live, and the times in which we live are only darkened doorways through which we walk into the illuminated years of the future. Where did that religion spring from? Did it come from the tempted and disappointed heart of man or did it come from Him above, who knows what that heart needs, and who put the energy of fresh instruction and divine inspiration in it to lift it up and set it forward in its historical expectation.

That is one thought, and another is of the superb confidence which the early Christianity felt in itself and which its teachers had in it. When the apostle John, conscious of feebleness and imperfection and sin in himself, conscious of the frailness of the life over which shone suspended the sword of an imperial tyrant, an exile on the rock of Patmos, looked forward into the future and caught the Divine Spirit upon his mind, he believed that that Christianity which came by Jesus into the world was to conquer the world, to heal and renew it.

It is a religion so obscure in its early struggles that the historians and philosophers of His time and of a century to come hardly took the smallest notice of it. It is a religion so obscure in its present ritual and worship while he is writing that that obscurity is what protects it from imperial tyranny. It is a Gospel of which the Jew scoffingly jests or which he with hate repels. It is a religion at which the Greek smiles in contemptuous indifference; a religion which the Roman Senator or orator expects to sweep from his path, if ever it even annoys him, as the tread of the mailed legions shall scatter the dewdrops from the blades of grass. The poorest, weakest, most contemptible of any apparently at that time was the religion that was preached by Jesus of Nazareth. John saw it working in the world and he said the former things shall pass away before it; it is to make all things new by the word of its divine instruction, by the example set by its Divine Master; by the atonement of the Son of God in His sacrifice on the cross, to which He will gather all nations in adoring and joyful praise; by the power of the Holy Spirit, which accompanies the instruction and promise; by the mighty providence of God on behalf of this religion before it, behind it and all around it. It is to conquer where philosophies have failed; it is to triumph where arts have only degraded the world; it is to purify where the human race has been sinking deeper and deeper in the mire of sin.

What a magnificent confidence! How justified by the results as already realized in the world! Everything else has passed! Institutions of empire; institutions of society; literatures and art; but this power of the truth which Jesus taught remains to work, remains to conquer.

Now, my friends, cannot we enter into the sublime confidence of the apostles, with Christianity enthroned already over the larger half of the world? I am ashamed of myself; I am ashamed of any Christian individual or Church, when there is the least tremor of fear or apprehension concerning the progress and the mastery of this religion, whose earliest disciples knew its power, because they had seen the Lord; had stood around His cross; had looked into the gate of the sepulchre from which He had come forth. Here is the indication to us of who it is who now have the surest expectation of this future of the world. They who have enterprise and courage are they who expect the development of the city in which they dwell; others will be timid and half-hearted concerning it. The politically wise and sagacious statesmen of the day of our revolutionary struggle were the men who looked forward to what the nation should become. I do not know any nobler words in our history than those words written, I think, about 1640, in one of the Legislative Acts in the colony of Massachusetts, in which it is stated that "Small colonies shall become the foundations of great commonwealths." That is the temper which expected what we have seen realized; which you see realized now. They in the wood looked forward to the era of cities; they, severed from the world, under the inclement sky, and in the midst of roaming savages, looked forward to a grand commerce which should overspread the earth, and a grand civilization that should crown this Continent. So they who may look forward to the

future that John here reveals to us with assurance of heart are not those who stand upon the creeds merely; not those who watch the external results of Christianity merely; but those who feel within themselves the subtle operation of that mighty power which can conquer individuals and renew them, and which is fulfilling prophecy in overcoming and renovating the world. It is he who feels that sin is to him less attractive, that holy affection has more dominance within him; who cares less as he goes on in life for the pleasures of secular society and more for the enjoyments of communion and fellowship with the spirits of light enthroned on high, yet who has a sense within him of God's spiritual and unseen power working to overcome evil and expel it, to enthrone and perfect good within him; he is the true prophet who, looking to the future of the world, sees what it will be in its perfection and universality in the crowning ages of human history. And the man may reasonably be discouraged and fearful who looks simply upon the old; who does not fully believe in these prophecies and the revelations on which they are based, who has not within himself this secure sense that Christianity is to conquer on the earth; this secure consciousness of its divine power as proved by his own experience. He, and he alone, taking hold with happy and assured expectation of that illuminated future, can have part or place in it when it comes.

Another thought is suggested—namely, this: I have said already that we are sorry to lose many things which we, after all, have to leave behind us as we go on in our life personally or as communities, but when sin is expelled there is no longer any reason why that which has been lovely in the earlier life of any person should not continue, and only come to its more perfect manifestation in the completed maturity. What is it that corrodes and destroys the simplicity of childhood? What is it that destroys that early and tender confidence in others which is the beauty of our unfolding life? What is it that makes us desirous in future life of the consciousness of power out of which comes pride? Of the consciousness of position out of which we are aware that we have lost the pure sincerity and sweetness of our childhood's years? Everywhere it is the element of sin. What is it that destroys the first fancies of a nation's early life when they are lovely and high? What is it that destroys the neighbourly charities and that supersedes them with the labored etiquette of society? What is it that takes out the charm from literature which belongs to its earlier stages? Everywhere the power of sin.

When at last that completed state is realized from which sin itself is eliminated, all the innocence of childhood with all the wisdom of age shall be charmingly combined; all the sweetness of early fancy with all the power of developed faculty; and then, in addition to this, that which has been imperfect and ignorant in the first will become an occasion of gladness and praise because we have been delivered from it. We look back to the misconceptions of our childhood, and are conscious all the more of the light which has come to us in advanced life. We look back to the dangers escaped when the haven has been reached, and they become occasions of gladness. The tempest-tossed seaman or the voyager over the stormy Atlantic in the bleak win-

try months, when it has seemed for days together uncertain if the ship could make the land, looks back with gladness to what he has escaped when at last he treads the firm earth, and is welcomed to the warmth and brightness of his own fireside. The Alpine climber loves to tell the story of his danger and his escape from imminent death when at last, having returned, he is surrounded by the gladness and cheer of his social circle. That which has been imperfect or perilous in the past becomes thus the occasion of joy when we have passed out of the peril and been delivered from the death. Sin itself never can be an occasion of gladness for its own sake, but it can stimulate us to higher praise and gratitude to God when, repenting of it and triumphing over it through His grace, we have come into the perfection of the beauty of holiness; when a present experience is all the lovelier for its contrast to the past; and all that has been dark, discordant, wicked in the history of the world, when this mysterious change at last is reached, shall be but the dark background against which are set the shining figures, with their robes of righteousness and their palms of victory and their crowns of glory.

Finally, my friends, the perfection of that state is the warrant of its fixedness and finality; that which is perfect is susceptible of no further change; you cannot re-make the sunshine, because it is perfect, the same to-day as when it fell on the bowers and blooms of paradise; you cannot re-make the atmosphere, because it is perfect, the same as when the lungs first inhaled it on the earth; you cannot re-make the element of water, or the blue of the sky, or the green of the verdure, or the sunset splendors. That which is perfect remains as unchanged as the radiance of the stars. It is that which is incomplete which has to be changed that the former things may pass away and the new and better come. Perfection in thought, perfection in character, are never realized upon earth; the nearer they come unto completeness the more prominent are the immortalities of them. There are certain statues that no chisel would desire to touch, that the veneration of the world surrounds and guards. There are certain pictures which no pencil will ever seek to change, and which the city and country would rush to save from spoliation. There are certain poems which, as Milton says, "the world will not willingly let die," because they approach perfection.

When this final stage is reached for which the Lord died, on account of which He underwent His sacrifice, for which He carries forward His plan from heaven, which the apostle saw in prophetic vision, of which we beforehand may catch the beauty through His eyes, and for which it is the privilege in life of each of us to work and pray; when that final period comes where earth and heaven blend and holiness and wisdom bring perfect peace, the absolute completion of it, with sin expelled and grief left behind, is the divine warrant that it shall be everlasting. There is the aim of life for each of us, there is the reason for gratitude to the Son of God. There is reason for joy in our hearts as we arise in thought to that concerning which we can hardly tell whether it is set on earth or it is set on high. The former things are passed away and the things attained have immortality.

THE LAW OF EXACTION.

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Then came also publicans to be baptized, and said unto him, Master, what shall we do? and he said unto them, Exact no more than that which is appointed you.—St. Luke iii., 12, 13.

It gives us a fresh sense of the greatness of that reformer who makes this answer to see in it how free he was from the infirmities of his class. A reformer is one who addresses himself to the denunciation of existing evils. Thus of necessity he begins his work, and thus too often he ends it. For it is comparatively easy to see that things are wrong, and that they ought to be changed and righted. It is less easy, but still not uncommon, to have the courage that denounces wrong and that rebukes its perpetrators.

It is quite another thing to have the practical insight and the patient determination that can discover a remedy for abuses and point the way to its successful application. What righteous indignation has uttered itself in the columns of newspapers, and exploded in passionate indignation in pulpits and platforms, which has gone no farther! There are wrongs that have been denounced and then forgotten, as though their denunciation and their repression were identical. And by such a course the moral sense of a community, of a man, becomes dulled, and at length slumbers and is inert. People see that behind the passionate voice there is wanting the guiding hand; that the scream of indignation somehow exhausts the impulse of reform, and that men who are eager in general terms to tell other men what they ought to do are quite powerless often to tell them how to do it. It is no wonder, under such circumstances, that reforms languish and that reformers are somewhat distrusted.

It explains the confidence with which men followed John the Baptist that he not only rebuked their vices, but that he showed them how to forsake them. People of substance came to him—selfish people who had been spending their resources for their own comfort or pleasure or aggrandizement—and, shaken for once out of their smug complacency by this strange figure by the Jordan, asked him, "What shall we do?" "Do," said John, "do something for your brother man. Instead of hoarding, spend. Instead of accumulating, give. Begin by giving some one who needs it more than you do at least some one of the superfluous garments on which you now pride yourself. It is not much to do, but it is a beginning. Make a beginning. Get your shrunken heart enlarged a little by making it sensible of the needs of others. And thus in some such homely way you shall mount the first step by which you may hope to ascend at last to noble and unselfish living!" "He that hath two coats let him impart to him that hath none."

And so with the soldiers and the publicans. The publicans of John the Baptist's day were the men who wrung from Judea the tribute of a conquered province. They squeezed the small farmer, and the laborer, and the herdsman alike, and they did it usually without mercy and without remorse. But one day some of these publicans strayed into the presence of John, heard him preach, owned the truth of what he had to say, went away uncomfortable, half angry, or contemptuous, as the man of slumbrous conscience is apt to be when you disturb his lethargic indifference; came back again, and at length, in a passion of awakened shame and contrition, cried out, "Tell us, too, O messenger of the infinite and unerring Truth, what we shall do? Shall we renounce office, and fly from Judea, and retire to a cell and give over all dealings with our fellows?" "By no means," answers John. "Stand in your lot. Discharge your trust. Collect the Roman taxes. But don't collect anything more. Restrain the impulse to abuse irresponsible power. Hold your hand from injustice. Exact no more than that which is appointed you."

It is a law for all men, and of manifold application. Let us see this morning, as the preacher in the wilderness turns on it the strong, full light of this personal application, what that is which it has to say to us.

At the base of every man's consciousness is the sense of his relationship to God. While we are arguing about the existence of such a Being, the deepest convictions of men are more or less candidly owning it as beyond argument. And, as to its reality and the obligations of such a relationship, there are very few persons who are honestly in any doubt at all. But when you advance a step farther the case is somewhat different. Next to a man's relations to his Maker are his relations to his fellows, and here the personal consciousness is far less certain or clear. What each one of us owes to our neighbor—in what spirit we shall maintain our business or social relations with our fellow-men—what is human brotherhood, and how men shall practically illustrate it—these are questions concerning which many people are in frequent and serious perplexity. And so, when John the Baptist came he made ready the way for the greater preacher who was to follow him by lifting a little at least of that curtain of ignorance and misapprehension which hides from men the law of duty to their fellows. There, with them, here with *us*, there was that other relation not individual, but social, which binds men together in the family, the business community, the State. Now, the moment that you look at any one of these you find that there exist those inequalities, of which it has been the dream of social enthusiasts, almost ever since the world began, to get rid, but by which nevertheless it is a part of the Divine appointment that our lives shall be disciplined and educated. The world of business, for example, is not made up of people, all of whom are equally clever or equally rich, or equally trusted. Here, as everywhere, are the tritons and the minnows, the capitalists and the borrowers, the men of established reputation, and the men of no reputation at all. And here, too, therefore, are those daily exigencies, which are not unlike the particular instances

to which the text was addressed. If, in other words, you are a capitalist, and I am a tradesman, or a farmer, or a laborer, the time will almost inevitably come when in one way or another you will have me in your power. You are stronger than I am, like the Hebrew or Roman publicans. You may do with impunity things that I cannot. Above all, owing to my necessities, it may easily be that you have obtained a knowledge of my affairs, which gives you, in our business dealings, an overwhelming advantage. You can "freeze me out" after one fashion or another. You can foreclose on me, if I am a little behind in my interest. Refusing me temporary accommodation yourself, you can, by a whispered inuendo, prevent my getting it anywhere else. You can float a story of combinations which will frighten me into selling something of the value of which you have a knowledge which is denied to me, and so, by artifice, become the possessor of that to which you have no moral, even if you have lawful, right. You can say that capital is entitled to its just return, and all the while be plotting how you may wring out of your fellows more than its just return. Dear brethren, why do I attempt to particularize in these matters, in which I am the novice and many of you the truly learned and painfully experienced? We read of men in civic place who, entrusted with the care of the stranger and the immigrant, make them welcome to these shores by robbing, and even ruining them. And our cheeks flush at an infamy so shameless and so inhuman. But here is some imposing personage to whom men bow obsequiously on 'Change, and who finds a hospitable welcome at the tables of eminent Christian citizens, who only differs from the immigrant runner or a boarding-house striker in the bulk and the boldness of his transactions! In essence these are of precisely the same nature, for they are both trading upon the ignorance of the unsuspecting and wringing their profits out of the poverty of the poor and the weakness of the weak. To all such, and to you and me, just in so far as we are tempted by their success to descend to their methods, the Gospel speaks in plain and stern rebuke, "Exact no more than that which is appointed you."

And no less does it say to that other life which most of us live in homes. Here, as between man and woman, parent and child, master and servant, there is a large field for undue and unwarrantable exactions. How many sweet and gracious relationships, begun in love, and cemented, it may be, by mutual sympathies, have been spoiled at length by a temper which was all the time throwing itself back upon its wifely or husbandly rights, and exacting not only these, but more than these with a petulant impatience and peevish and fault-finding querulousness, a harsh imperiousness, which thought only of itself! In every such relation there is one who is stronger and one who is weaker. In every such relation there is a large element of irresponsible power from which there is no appeal. A man may be a domestic tyrant, construing the word "obey" in the marriage service so that it shall mean the cringing servility of an inferior. A woman may be a petulant and self-indulgent idler, construing the obligation to honor and succor her as though it meant that she should bear no burden and deny no whim. A friend may

have a valid claim for loving consideration, and may thrust it forward as though it were a threat and not a spell. And in every one of these cases the power to exact may become the disposition to extort, and so flow at last into downright cruelty. "I wish," said a father to his son's teacher, "that I could at least persuade my son to treat me like a gentleman." "Suppose," replied the other, "that you try the effect of treating him like a gentleman!" Does it ever occur to some of us that because God has constituted the family as a divine institution in which the parent is king, it does not follow that our sovereignty is to be an absolute despotism? There are homes in which the children fly to do the parents' will, and in which a sacrifice for father or mother is a sweet and gracious instinct. But they are not usually those homes in which a command is a threat, and in which an imperious rule is chiefly illustrated by a supreme consideration for one's self. Any experienced teacher will tell you that if one would make rulership a throne of real power, it will surely be when the right to command is thrilled through and through with the impulse to forbear, and when love holds back the hand of power, that so it may "exact no more than that which is appointed it."

The subject leads us naturally to one particular application of it, of which you will just now doubtless expect me to speak. An accident—an oversight, as some assure us—has revived in this commonwealth that half-forgotten statute which legally regulates the observance of this day. There are features of that enactment which have become outworn by time, and of which an altered public sentiment is almost fiercely impatient. I do not hesitate to say that a literal insistence upon their enforcement would be of questionable wisdom or righteousness. A construction of the obligations of Sunday based partly upon a mistaken estimate of Old Testament precepts, plainly repealed in the New, and partly upon a religiously homogeneous condition of society which to-day no longer exists, can only be forced upon this or any other community at the probable cost of losing not a part of what some well-meaning people are contending for, but the whole. And yet there are some things just here that need to be explicitly recognized and distinctly understood.

The first of these is that it is entirely competent for the State to set apart a day of rest, and to enact such legal provisions as shall secure its due observance. Such an enactment has no more to do with religious toleration than it has with the science of astronomy. It is based upon the universal experience of all civilized nations, and is buttressed by the testimony of all classes and all beliefs. Said Joseph Proudhon: "To-day, when the questions of labor and wages, of political and social reform, largely occupy the public mind, a legislation which includes the theory of rest must needs form the basis. Nothing equal to the Sabbath before or since the legislation of Sinai has been conceived and accomplished among men. Sunday, for which the respect seems to have declined, must be revived. The classes who work have of all others the deepest interest in maintaining the Sunday observance." Wrote Humboldt, in his letters from London: "However it may seem to lie

(and in one respect may lie) within the power of the will to shorten or lengthen the usual period of labor, I am satisfied that six days are the really true, fit and adequate measure of time for work. When I was in Paris," he adds, "during the time of the Revolution, it happened that without regard to the Divine institution this appointment was made to give way to the dry, wretched decimal system. Every tenth day was directed to be observed as the Sunday, and all ordinary business went on for nine days in succession. But it very soon became evident that this was far too large a proportion of toil, and the system could not be maintained." So in substance wrote Louis Blanc, a radical so extreme that when he died the other day he would not be buried with a Christian burial. So demand to-day the social labor party in Germany, and the workingmen of Switzerland, and the railroad employés of Prussia, and even the Jews of Berlin. Indeed, it is a significant spectacle that at the very moment when an impatient lawlessness would sweep from our own statute-books every safeguard which law has thrown around the rest of the laborer's Sunday, those peoples who have enjoyed in this respect the largest license should be concerting legislative measures for its restriction. Dear brethren, let us understand that in this matter we are dealing with a law a great deal older than the Revised Statutes of the State of New York, or the tables of stone delivered on Sinai. We are dealing with a law written in our members, which only ignorance can disesteem, and which only folly can disregard.

But, again: It belongs to us also to remember that the civil enactment which guards men's right to rest, guards also right fully, and without undue encroachment upon other rights, the right to worship. In a government which rules by majorities the majority may not merely legally, but equitably, protect observances which that majority believes to be necessary to its highest welfare. Suppose it to believe that certain hours on a certain day should be protected from noise and interruption for the purposes of education, has it no right so to enact as shall secure such protection? So it has done, in the matter of the highest education of all. So it did, long ago, when this country was first peopled and its civil foundations were laid. So it proclaims upon the pages of its statute-book to every foreigner who comes here. And so, by the grace of God, it will resolutely and steadfastly maintain. That fifty millions of people are to stultify themselves at the call of two or three hundred thousand Jews or two or three millions of Germans or Mohammedans or Chinese is an expectation, which, I rejoice to believe, is destined to be bitterly disappointed! There never was a more impudent claim, more impudently urged, and it behooves us who sit here this morning to see to it that no folly of fanaticism, on the one hand, seeking to buttress Sunday by arguments which are unworthy of serious consideration, shall drive you and me into the camp of rumsellers and Nihilists and Communistic highwaymen on the other. This day is our priceless heritage! Use it, I pray, in a spirit of cheerful and manly Christian liberty. But make not your liberty a cloak for license!

And that you may not, see to it, just here, that you exact no more than that which is appointed you. Few of us are in danger of working seven days in the week. Some of us would be happier if we did a little more work on the remaining six. But this at least we can do—we can protect on Sundays the rights of those who work for us. You wonder that your man-servant drinks and that your maid-servant steals, and that all through the class of those who serve you there is so loose a sense of moral obligation. How much chance have many of those to listen to any moral teaching? When you keep them at home from church all day long, do you give it to them yourselves? Can you expect that they will remember the Ten Commandments if they never go where they are rehearsed? It is hard enough for those who are more favored to obey them. How can we expect of a class, who of all others seem to me to have the fewest Sunday rights, that they should nevertheless be the most conspicuous illustrations of week-day virtues? Begin here, I beseech you, in the spirit of the text, "Exact of those who serve you no more than that which is appointed you." And if you ask what is appointed you, whether in this relation or any other, do not go merely to the statute—do not be content merely to inquire what is the custom of your neighbor or the "usage of the street," or the "fashion of the best houses." The fashion of the best houses and the usage of the street may easily be, in the matter of what we shall exact from our weaker brother, a usage of heartless cruelty and a fashion of pagan indifference. Oh! no! no! my brother. Go to your Master and mine! Ask Him to show you what that is which He would have you to do! He has given you a law for your guidance here clear and plain and simple. "Whatsoever ye would that men should do to you, even so do ye also to them, for this is the law and the prophets." Put yourself in the place of the man-servant behind your chair, of the maid who ministers to your ease, of the debtor who invokes your clemency, of the child who trembles at your frown, of the friend who prizes your love, and in your dealings with each and all of these—Exact no more than that which He hath appointed!

MINISTERIAL RESPONSIBILITY.

Although I have preached the Gospel now thirty years and more, this night, before coming on the platform, I trembled like an aspen leaf. Often when I enter the tabernacle my knees knock together, and, not that I am afraid of any one man, or the whole congregation, but simply because I regard it as a most solemn thing to proclaim the Gospel to dying men. Paul said to the Corinthians, and for the same reason we think, "I was with you in weakness and in fear, and in much trembling"—fear and trembling lest he should fail to exhibit the grace of God to dying men by his ministry. Brethren in the ministry, is our experience anything like this?

Rev. C. H. Spurgeon.

THE SUCCESSFUL CHURCH.

By O. H. Tiffany, D.D., Madison Avenue Methodist Episcopal Church, N. Y.

"*And the Lord added to the Church daily such as should be saved.*"—Acts ii., 42–47.

In verses 42–47 we have an inspired picture of the New Testament Church, showing us the members: verse 46, daily in the temple, in harmonious union; verse 47, praising God, in favor with the people, receiving daily accessions.

This was an experience to be desired by all Churches. Is it obtainable or is it to be considered exceptional? Are there laws in the moral and spiritual kingdom such as God has in the kingdom of nature? In physical life we observe established orders of procedure in the effects uniformly resulting from the operation of known causes which explain them, and in the kingdom of grace a corresponding order of sequence is certainly observable, yet, since the result is not explained by the precedent facts, we do not use in speaking of spiritual operations the terms, cause and effect; but rather the terms antecedent (means) and consequent (ends). Thus, for instance, salvation is of faith, and yet though faith must precede salvation it is not the cause of it, notwithstanding the fact that salvation invariably follows its exercise. Faith is a means, salvation is the end reached by its use. When, therefore, it is recorded that at an early day certain results were reached under certain given conditions, it is important for us to know whether the employment of the antecedent conditions may be expected to result now in the same experiences as were realized in the former times.

It will not do to claim that the condition of things which followed the Pentecostal benediction was exceptional, unless it can be proved that the Pentecostal blessing itself was exceptional, and is not to be repeated. This wonderful bestowment was distinguished by three peculiarities—there was first the baptism of the Holy Ghost, then the gift of tongues, and there followed then a wonderful number of conversions.

Which of these was exceptional? They were all new, of course, but which of them was of such a nature or character as to forbid the idea and expectation of repetition?

As for the *first*, the baptism of the Holy Ghost: the parted flame illuminating each forehead was the only circumstance that may be regarded as to be confined or limited to that one occasion? needed then as a visible proof of a fact before unknown, viz.: that the blessed Spirit of God had really come to begin His work in men's hearts. The flame, in cloven tongues, was not the Spirit, but the sign of His presence. Fire from heaven was the inaugural sign of a new dispensation, in which not a few only, but all believers were to receive His witness.

"This is that which was spoken by the prophet Joel: 'And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh; and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on My servants and on My handmaidens I will pour out in those days of My Spirit.'"

Thus the entire Church in all the varied conditions of its members as to relationships, sons, daughters, young men, old men, servants, handmaidens, all flesh, was to receive this baptismal pouring out of the Spirit. Pentecost, then, can in this light only be considered as an exception to former experiences, not to succeeding ones. And the abundant statements made concerning the coming of the Spirit to believers, His work in them, their work by Him, leave no room for doubt upon this point, for we:

"Are born of the Spirit." (Jno. iii., 5, 6.) "Are baptized with the Spirit." (Matt. iii., 11.) "Quickened by the Spirit." (Jno. vi., 63.) "Led by the Spirit." (Rom. viii., 14.) "Washed, sanctified, justified by." (1 Cor. vi., 11.) "Sealed by." (2 Cor. i., 22.) "We live in and walk in Him." (2 Cor. v., 25.) "He helps our infirmities." (Rom. viii., 26.) "He dwelleth in us." (1 Cor. iii., 16.) "The love of God is shed abroad in our hearts by Him." (Rom. v., 5.) "He abideth with us." (Jno. xiv., 16.) "By Him we have access unto the Father." (Eph. ii., 18.) "There is no condemnation to those who walk after Him." (Rom. viii., 1–2). "Our body is His temple." (1 Cor. vi., 19.) "We are built for a habitation of God through Him." (Eph. ii, 22.) "We are elected according to the foreknowledge of God the Father, through sanctification of the Spirit." (1 Pet. i., 2.) "We purify our soul in obeying the truth through the Spirit." (1 Pet. i., 22.) "The spirit of glory and of God resteth upon you." (1 Pet. iv., 14.) "Ye have an unction from the Holy One." (1 Jno. ii., 2–20.) "We have received the Spirit which is of God that we might know the things which are freely given us of God; which things we speak not in words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. ii., 12, 13).

All this is freely given, for: "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." (Luke xi., 13.)

The *second* peculiarity which marked the Pentecostal effusion was the gift of tongues. "They began to speak with other tongues as the Spirit gave them utterance," and those who listened "heard every man in his own tongue wherein he was born."

The Gospel was to be preached to all nations; all people were to be taught. Oral instruction was then the only possible method. Books were few and only multiplied by the tedious and slow process of manuscript copying. Information concerning the Gospel must be proclaimed—preached; and a miracle was wrought to inaugurate the proclamation.

That miracle has been superseded in its necessity and surpassed in its efficiency by the discovery of the art of printing by movable types; and it is worthy of note that the first use made of the discovery or invention was the

printing of the Bible. Representatives of sixteen languages or dialects were present at Jerusalem to hear the truth, but to-day, by means of the translations of the Scriptures, the people using three hundred and thirteen languages and dialects may read—that is, both see and hear—the good news in "their own tongue wherein they were born."

The gift of tongues made Pentecost an exception to former experiences, but not to succeeding ones.

The *third* peculiarity which marked the Pentecostal effusion was the conversion of "three thousand souls in one day." That this was not exceptional in the sense of being solitary and not liable to repetition is attested by the facts of history, and has doubtless occurred on many a day since. Who would claim for the Methodist Episcopal Church of this country one-seventh part of the vigor, activity and success of the Christian world? And yet in 1843, one hundred and fifty-three thousand two hundred and ten persons were converted at our altars, being more than four hundred and nineteen for each day of the year. Seven and one-quarter times that number would be more than three thousand a day.

The three thousand conversions were only exceptional to former experiences, not to succeeding ones.

If, then, Pentecost was exceptional in its three distinguishing peculiarities only as to past and not to subsequent experiences, its results need not be, and we therefore inquire for the antecedent conditions to know how and under what circumstances they are to be, realized. Fortunately the record is very full and complete, and leaves us in no ambiguity of doubt. We read in Acts ii., 42: "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers." There was a doctrinal basis. They were steadfast in the Apostles' doctrine. Let us not be misled by any modern clamor into undervaluing Christian dogma. The world is full of those who declare that "it is no matter what a man believes, provided he lives right," and who have not thought enough to know that living right depends upon right beliefs. "As a man thinketh in his heart, so is he." Doctrine in the sense both of dogma and instruction is essential to correct living. Conduct is the expression of character, and character is moulded by beliefs.

All important, then, is the Apostles' doctrine in which these continued steadfast, and we know just what those doctrines were, for in verses 38–9 they are enumerated.

There was first repentance. "Repent every one of you." This was not the modern substitute of "turning round," "facing about," but that deep-seated horror of sin and grief for having sinned, which led to confession and forsaking of sin, and attempted restitution by special diligence.

Next, there was the doctrine of the "*remission of sin*," of which baptism was the external sign, the baptism of the Holy Ghost being the inward seal.

Next the doctrine of the *witness of the spirit*, "The gift of the Holy Ghost."

Then the doctrine of free and universal salvation, "For the promise is unto you and to your children and to all that are afar off."

Without such doctrinal basis the results to the Church would have been as impossible then as they would be now, and it has been observed that no Church which neglects doctrinal preaching has ever had a revival, and that the Churches most emphatically preaching doctrines have been conspicuous for revival efficiency.

This doctrinal basis had its social and emotional expression, "They continued steadfastly in the Apostles' doctrine and fellowship."

This fellowship was manifested (46) in hospitality, "breaking bread from house to house," they "did eat their meat with gladness and singleness of heart," and (44) in relieving the necessitous, "They sold their possessions and goods, and parted them to all men as every man had need." This has no parallel in modern Socialism, for the title remained in the individual, "was his own," and the distribution was only, "as every man had need."

This doctrinal basis had also its religious development. They continued steadfastly "in breaking bread and in prayers."

Their sacramental service was frequent and consistent. They renewed thus their oaths of fidelity to Him who had designated the breaking of bread as a memorial of His body broken for them, and who, after His resurrection, made Himself known to them in the breaking of bread.

They were steadfast in prayers. The wonderful answer given to the praying company in the upper room on Pentecost had shown how marvellously God could fulfil His promise when urged by petition, and with all the recorded statement of their risen Lord fresh in memory they were not slow to keep up their communication with Him by being steadfast in prayer.

"O wondrous power of faithful prayer!
What tongue can tell the almighty grace?
God's hands or bound or open are,
As Moses or Elijah prays:
Let Moses in the Spirit groan,
And God cries out, 'Let Me alone!'

"Let Me alone, that all My wrath
May rise the wicked to consume;
While justice hears thy praying faith,
It cannot seal the sinner's doom:
My Son is in My servant's prayer,
And Jesus forces Me to spare."

This steadfastness developed through doctrine, the aim of the Church; through fellowship, the Spirit of the Church; through prayer, the means for the Church's growth.

We have them all. If steadfast in them we may continue "praising God," having "favor with all the people." having "added to the Church daily such as should be saved."

This is the picture which the inspired writers give us as of the early state and success of the New Testament Church. I bring it to your attention on the day in which I assume a Pastoral relation to you, that we may have before us a fit model for our imitation and encouragement in our work.

In this new organization we propose by God's help to accomplish so far as we may what was wrought in the earlier times.

We believe in God's superintendence, and that the laws of His gracious procedure are as available to-day as ever.

The denomination of Christians to which we belong has ever been noted for the fidelity with which repentance, remission of sins, the spirit witness, and the freedom of Gospel privileges have been preached. In doctrine we shall conform to the old Methodist standards, which ally us to the older Christian teaching.

We shall arrange for social power not simply in our homes and neighborhoods, but in the family, as constituting the church organization. Church facilities have been provided in the construction of the edifice, and sedulous care will be taken to make the parlor an aid to the prayer meeting. Here may meet from time to time in the bond of a common Christianity the rich and the poor to feel at home in the pleasant places where our lines have fallen, and thus this church is designed to be the center of refined and holy culture for us all.

We shall enjoy the opportunities of social worship; prayer shall be made unceasingly in the closet, in the family and in the assembly of the Saints. The sacraments shall be duly administered, we trust, so as that all may perceive the Lord's Body.

And with these methods and God's favoring grace we hope for favor with the people and daily additions to the Church. This is a normal church growth. Advantage shall be taken of all indications of special religious interest for special services, but we will look for daily additions from regular and stated use of the ordinary means of grace; not discarding the idea of revival, by which our denominational success has been achieved, but trusting that the constant use of means shall result in continuous revival and daily additions.

We shall live in peace and brotherly accord with our neighbors, helping and securing encouragement; wishing Godspeed to all who differ from us in forms and ceremonies, endeavoring to keep the unity of the spirit in the bonds of peace.

We believe that a Methodist church in this locality is a denominational necessity, and we hope to offer here a home to which all who may have wandered, because there was no Methodist church for them in this neighborhood, may return to enjoy the old Methodist services, with the old Methodist fervor, and the old Methodist success.

"Fairest and foremost of the train that wait
On man's most dignified and happiest state,
Whether we name thee Charity or Love,
Chief grace below, and all in all above."—COWPER.

EXPOSITORY LECTURE

THE FIRST CONVERT IN EUROPE.

By C. S. Robinson, D.D., Presbyterian Memorial Church, New York.

14. *And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.*

15. *And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.*—Acts xvi., 14, 15.

Philippi was an ancient city in the province of Macedonia, lying just north of the Ægean Sea. Situated ten miles, perhaps, from the shore, and connected with Neapolis, its harbor town, by a wide paved road cut through lofty ranges of overhanging cliffs, it rested among the hills in the midst of quiet loveliness and unexpected beauty. Towards the north, the snowy tops of Mount Haemus erected their heads, white and chill, yet glittering in the sun; in the opposite direction, when once the high ground was reached, a wonderful sea view spread itself out far towards the blue Mediterranean.

Through the summer months, the country around was covered exuberantly with verdure. The flowers produced by nature and the exotics cultivated by art vied with each other in the richness of an emulous coloring along the slopes of Campania. Philippi became an easy resort for luxurious people, and won strangers to its fashionable markets and bazars, stocked with all the products of the Levant.

At the time of which we are now to speak—some twenty years after the Ascension of Jesus Christ—the number of Jews and proselytes dwelling in the neighborhood was very small. Their religion was not received, only tolerated by reason of the impotence of the Roman Government to repress its exercise without lessening its tributary income; for Hebrews without the ritual of Moses were like a rainbow without color or an ocean without water, their energy, productiveness, and existence being at once disrupted and lost. Thus the Government felt constrained to compound with that singular people for the practice of their ceremonies by the increase of tithes. They had no synagogue for worship, but erected a Proseucha outside of the city walls upon the banks of the small river Gargitas—perhaps nothing more than a mere enclosure of stones, and very likely open to the heavens overhead. This seems to have been used temporarily by the few followers of Israel's God resident there.

The simple incident in the New Testament history, introduced in our text,

calls you to visit "that place where prayer was wont to be made" upon the morning of a Sabbath day. Across the intervening space of eighteen centuries, we send the eye of our imagination to look in upon the little circle of devout worshippers assembled in remembrance of the traditions of their fathers.

And we may as well say just here, that this seeking out places of prayer on the Sabbath day when one is travelling in a strange country is about the most decent and becoming thing each Christian can do. To enter a foreign city Saturday night, and awake on some bright Sunday morning to visit a race ground or a *fête*, is truly a practice more common than pious—with American people, more habitual than praiseworthy. And such instinctive reverence for the day of God's worship as this apostolic company exhibited here is worth a notice, in full view of the reward which it eventually received.

I. We enter the modest enclosure; and our very earliest lesson to learn is concerning the universal presence of the Hearer of Prayer. "God dwelleth not in temples made with hands."

You will recall a conversation which our Lord in person held with the Samaritan at the well in Sychar. She argued with Him concerning mountains and cities as centres of devotion; then we read: "Jesus said unto her, Woman, believe me the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him."

Really, it would appear from this that it is not at all worth while to consider any question whatever concerning a place of prayer. Jeremiah could be heard from the dungeon, Daniel from the lion's den; Paul gained an answer on shipboard, and Jonah sent an excellent petition from under the waves of the sea; Nathaniel was not unheeded standing beneath the fig tree, nor was Israel turned away when he wrestled in the mountain of Gilead. Each prayer, fervent in spirit and effectual in reward, encouraged the saint which lifted it to say, no matter where he happened to be at the time, "This place is none other but the House of God, and this is the gate of Heaven!"

In the history of this world there have always been found an uneasy and immodest few, who would claim for their Churches and rubrics what the Jews demanded for Zion, and the Samaritans for Gerizim—namely, the exclusive presence of the Lord of Hosts. They imitate the ancient Moors, who arrogated that the paradise of the prophet was situated precisely in that space of heaven which overhung their kingdom of Grenada, so that their citizens had easiest access.

But how strikingly is all such bigotry challenged by just one instance like this of prayer heard and prayer answered within a rejected Proseucha thrust contemptuously beyond the Philippian gate. Here, perhaps, is where Paul gained the lesson that he afterward interjects in a letter to Timothy: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." Out under the great arch of the heavens, on all continents and in

all climes, with nothing between them and the very countenance of God, men may always be sure of a fitting place for supplications:

> "One grand cathedral, boundless as our wonder,
> Whose quenchless lamps the sun and moon supply;
> Its choir—the winds and waves, its organ—thunder,
> Its dome—the sky."

II. In the second place, we can see here a most impressive illustration of the silent and unobtrusive progress of the Gospel. As Jesus said: "The kingdom of God cometh not with observation."

Subsequent events have shown us that this little enclosure of stones was no common place of prayer. God had a vast purpose in a very inconspicuous fact. That women's prayer-meeting was destined to leave its mark on all time to come. For there, within its rude walls, was the Gospel of Jesus Christ first proclaimed in proud Europe; there, earliest on that continent, now the centre and source of Christian intelligence, rose the petition of a converted believer to Christ as God. The convert was an Asiatic woman from Thyatira, the preacher was an Asiatic apostle summoned to go thither by the phantom of a man in a dream. You know the story well now; Lydia was the convert, and the preacher's name was Paul.

Most of the worshippers there that wonderful morning are altogether unknown to us and to history. They were accustomed to meet each Sabbath to lift their Psalms unto their father's God and join in the ceremonial homage prescribed by the ancient ritual of Moses. Their ministries of worship seem to have been quite anonymous. No mention is made of any names of residents who assembled there, but subsequent events show that their numbers may have been creditably large, for the Church in Philippi grew rapidly into strength afterwards. We can hardly imagine a more interesting scene than such a quiet circle of believers would present on the morning of each Sabbath day, as they wended their unnoticed way through the gates out to the banks of the river, and there mingled their voices with the rush of the stream. An unobserving witness would not have been arrested much, even if he happened to hear them uplifting their praises in the strains of the old Hebrew melodies. But now, in the revealing light of future development, surely the Christian sees how momentous was that day in Church history. The earliest beginnings of that revolutionary work which has made Europe what it is to-day were set in motion there in that female prayer-meeting. And hence, when even the loftiest and proudest steeples of that old continent shall have fallen, still the small enclosure of stones will be retained in reverent remembrance, and the name of Lydia, the first of Philippian converts, be recorded in the Lamb's Book of Life.

Such has always been the history of the Church on earth. An inconspicuous beginning is chosen for the greatest ends. Christ's advent was unobtrusive; He was born while men were sleeping; those shepherds had to be waked on the Bethlehem hills before they could listen to the singing. Jesus was a poor child, and His father was unknown except by the few people to

whom he had to pay his taxes. Then, likewise, the after-life of this singular boy was unobtrusive. He grew up into amiable youth in an obscure village, attracting no notice from the world He came to redeem. Mary kept her own secret, and only pondered in her own heart all the marvels she knew. So Jesus lived unobtrusively. He trod the wine-press of duty alone. Unaided and unencouraged, He moved along out of sight, doing His Father's business. Even His end was unobtrusive; He died as a criminal; He gave up the ghost almost in utter darkness; He arose from the tomb before the light broke to disclose Him; He dwelt in mysterious places for forty days strangely. Then He ascended in a cloud, and was taken suddenly out of human sight. So it might have been expected that His Church would advance in the same unobtrusive way. Philip was sent for by the Spirit away from the crowd to meet a eunuch in the desert, that there might be one convert in Africa. Paul was invited by a vision to come over into Macedonia that there might be one convert in Europe. And the first convert was a work-woman, and the second convert was a slave. Such beginnings made such ends.

III. But now observe, in the third place, an illustration of the marvellous intricacy with which the kingdom of Providence works into the kingdom of Grace in the conversion of souls.

Three things in this narrative will strike you as very unusual and strange. The one is, How did Paul and Silas happen to present themselves so opportunely in this exigency of affairs? There really seemed enough for these men to be doing in their own nation, without journeying away so far as this over land and sea. But the answer to this question has already been suggested with sufficient clearness. Summoned by a dream to pass across into Europe the apostle had reached this chief city of Macedonia in a most ordinary and commonplace way, and now began to work according to custom.

Then, likewise, it seems at first sight exceedingly singular to find a prayer-meeting instead of a synagogue, a place of rendezvous to which these messengers could go with a fair expectation of welcome. These devout people knew about the Sabbath; they had already been taught in the Old Testament Scriptures; they were religious by temperament; they were waiting for the Messiah; so in a remarkable manner and to a most extraordinary degree they were prepared beforehand for the arrival of these Christian teachers. But strange as it all seems, it never would have been thought worth an extended comment if it had not issued such amazing results. It appears to be one of the most natural things in the world that those Israelite women should be out there holding a service, when we in one way look at it. But looking at it another way, we can seem almost to hear the footsteps of God as He quietly moves forward to make the previous adjustments which His messengers would need.

Then, again, it seems a most singular matter, this coming of Lydia across the continent—an Asiatic woman drawn divinely into history as the first Christian in Europe. You know this city was not Lydia's home at all. She was abiding there only for profitable sales for some purple she had been

dyeing. She belonged far away in Asia Minor, in Thyatira, one of those cities, you will recollect, to the church in which the short epistles at the beginning of the Book of Revelation were addressed. That she should be here at Philippi at this precise period—nay, that she individually attended service in the Proseucha that morning—is one of those commonplace things the importance of which never comes to view till a vast purpose is discovered to have been infolded in them.

Just put these three things together. Let your imaginations be arrested by the spectacle of two human beings traversing a wide continent—never having known each other—ignorant of every possibility which might cast them into companionship. See Lydia bringing her arms full of purple cloth for sale; see Paul bringing his heart full of gracious answer to a spectre who asked him to come across the water for help. Thus you will see that the hour and the day were propitious—this was one of those times of visitation of which Lydia had surely read, and for which Paul had often prayed.

It ought to be of help to all Christian laborers to discover such a piece of veritable history as this. God's providence might always be presumed to have gone on before to prepare the way, whenever God's command has been received for a difficult Christian project. The grouping of these unexpected particulars around the special endeavor of Paul that day shows that a critical state of things had been brought about under the wise leadership of God. His Spirit hedged up Paul and Silas from going anywhere else and constrained them to go to Philippi. Then his oversight led Lydia into that same town with her family. There he had already organized a singular prayer-meeting, and adjusted the circumstances for bringing an audience together. So the kingdom of His providence works effectually into the kingdom of His grace in the conversion of men.

IV. In the fourth place, we discover here an illustration of the immediate evidences which the Spirit of God furnishes to every believer when a genuine work of grace has been wrought in his soul.

It would seem at first sight that the plainer the marks of a real regeneration, the more welcome they would be to inquirers who were seeking them. But observation leads to the conclusion that a preference exists for the more secret and more obscure signs of divine grace in the heart. Else why are these evidences which Lydia has left behind her in the history so much disregarded? They were certainly satisfactory to herself, and gave her a comfortable assurance. And they were accepted by an inspired apostle as enough. A careful perusal of the two verses we are studying will tell you exactly what these were in the case, and what they might be in all others: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto" the things which were spoken of Paul. And when she was baptized, and her household, she besought us saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

1. Open heart, therefore, was the earliest of them. The Lord opened her heart in the ordinary way, no doubt, by the unseen work of the Holy Spirit. He had been opening her heart all along, while she had been serving Him by keeping close up to the light as fast as it was revealed to her. The Holy Ghost is always in advance of us when we are trying to find our way out into clear duty.

2. Now open heart invariably brings open mind. The entrance of the Divine Word gives light. So here is Lydia's next evidence. She "attended unto" what the apostle told her when he spoke of her sin and of her Saviour. His words were not mere empty breath; she pondered them, and believed them as coming straight from God. The Holy Spirit continued His work; He opened her understanding, just as Jesus in person opened the understanding of His disciples, that in their helplessness they might understand the Scriptures. Lydia appears to have surrendered her convictions instantly without cavil.

3. Then open mind brought open mouth. Out of the abundance of her heart her mouth spoke: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Lydia unhesitatingly made public acknowledgment of the faith she now accepted. She was baptized without delay. Whatever plain path of duty lay before her she proposed to walk in it. Her chief care was that she should be behindhand in nothing. The most exemplary part of her conduct is found just here. She lost not so much as one hour in foolish self-searching after what some imaginative people call special evidences. If she knew anything at all, she knew she believed in Jesus Christ, and she was ready to say so.

4. And finally, open hand brought open house. The "Daughter of Tyre" was there "with her gift." Hospitality was the form of immediate usefulness Lydia chose. It was a fine thing for Paul and Silas to be introduced to so congenial an abiding place as this good woman made for them in that godless city. It was not within reach for her to do extraordinary or magnificent things; but this simple thing was easy. And like one other woman, she did "what she could."

These, then, were the evidences of grace which the Holy Spirit gave instantly to this Thyatiran woman. You see there was nothing subtle or mysterious in them; anybody could have them; anybody could know them if he had them. For open heart, open mind, open mouth, open hand, and open house are unmistakably plain.

And, with these before us, it is easy to learn what growth in grace is—it is increase in openness of heart, mind, mouth, hand, and house. That is, it is growth in the same simple life which is begun. And more grace is just glory; and more glory is heaven.

We want men, not so much to lecture against sin, but to live against it.

BISHOP KEENER.

TIMELY SERVICES

CHILDREN'S DAY.

LETTER TO THE CHILDREN AND YOUTH OF THE METHODIST EPISCOPAL CHURCH.

By Bishop Matthew Simpson (Methodist Episcopal).

Dear Young Friends: We wish to invite every one of you, and, through you, all your parents, teachers, and friends, to join us in observing Children's Day the present year. By order of the Church, it is to be held on the second Sunday (the 10th) of June.

That time was chosen as the pleasantest of the year. Then the flowers are usually in their richest bloom, and the birds singing their sweetest tunes. But no bloom of nature is so beautiful as the fair flowers of Christian childhood, and no songs, this side of the angel choirs, are so sweet as those of youthful voices singing their Creator's praise and their Redeemer's love. It is meant that on Children's Day all the beauty of nature and the gladness of happy hearts and voices shall be blended together in a common offering of honor and praise to God.

You are now a great company, extending all through our land from the Atlantic to the Pacific shore. When counted up, you number nearly two millions. Nor are you all found in this country. Some of you who will take part in this year's Children's Day service live in Europe, some in India, some in China, some in Japan, some in Mexico, and some in South America. All round the world you will join in reading the same Scriptures and singing the same songs.

The Church rejoices with you in the privileges you enjoy in her Sunday-schools. She desires that in them every one of you may find the pearl of great price. But she knows that you cannot long be children. If you live, in a few short years you are to grow up as men and women. The Church, therefore, not only wishes you to be good and happy, but to be wise and useful. She wishes you to improve the talents God has given you for the noblest purposes. She therefore asks you to STUDY not only the Bible, but other good books, and to profit by all the schools that are within your reach. Beyond the schools open to most of you, she invites you to seek an advanced education in her own seminaries, academies, colleges, and universities. Those of you who may be called to the ministry and to mission fields she also invites to her "schools of the prophets."

If you have a mind and heart for the ennobling studies of a thorough Christian education, the Church calls upon your parents and friends to do all they can to help you secure it. Besides, for those of you who need other help, she has devised liberal things. Some years ago she founded both a

General and a Children's Educational Fund, to be held and used forever for this special object of aiding promising youth from her Sunday-schools in the higher pursuits of knowledge.

Although yet in their infancy and comparativly small, the funds have already helped nine hundred students, many of whom have become ministers of the Gospel and missionaries to foreign lands, while others soon will be.

Never before was the call for help to Christian students so great as now. But it will be much greater when you to whom this letter is sent come to feel, as we trust you may, your need of thorough education as a means of doing the most and the best possible for God and humanity. For this reason the Church wants to increase her Children's Educational Fund till it shall reach a million of dollars. For this object the Children's Day collections are taken. As you are specially interested in the objects of this fund, we want you all to help make it larger from year to year. If all do a little the result will be grand. And if you desire to do more than you are at present able, we think your parents and friends will gladly help you, and thus make the fund grow faster. Feel free, therefore, to ask them to give, through you, for one of the noblest objects for which money can be given. If they object on the ground that there are so many collections, you can remind them that there is no other collection for *this object*, and that it is only fair that you, who are asked to help in so many other causes, should have an opportunity once a year to give and to ask help in behalf of your own fund. Some Conferences have recommended the giving or raising of five cents each for every Sunday-school scholar. That is very well in cases where no better can be done; but as there are many Sunday-school scholars that cannot do so much, it is necessary that others who can do much more, in order that the average may be made up. Remember that the Lord loveth the cheerful giver.

We do not ask you to give, or ask others to give, with any selfish end in view, and yet we fully expect that many of you will need aid from the very fund that you are now asked to help build up. We are therefore anxious to have it made large enough to meet all your wants at the proper time. We are now aiding grown-up Sunday scholars from nearly, if not quite, every State in the Union, as well as some in and from foreign countries. Every year the call for aid in this kind of work grows greater and more urgent, as in fact we ought to expect it to do if we are looking for the conversion of the world. Nor can we think of anything more likely to hasten that great event than the enlisting of the children of the Church, not merely in helping support missionaries in the field, but in helping educate themselves, and others of their number, to become ministers and missionaries. It is for this that the Children's Educational Fund was founded, and for this that we wish you and your friends to help make it larger.

When you have been made happy on Children's Day you will more than ever strive to make others happy. Hoping to meet you with all the children of God in the land of never-withering flowers, we send you our Christian greetings.

TRINITY EPISCOPAL CHURCH, BROADWAY, NEW YORK CITY.

ENDOWED BY QUEEN ANNE.

This edifice opened for worship May 21st, 1846.

Size, 80 x 192 feet. Spire, 284 feet. Corporation estimated value, $50,000,000.

INDEPENDENCE DAY

THE HAND OF GOD IN AMERICAN HISTORY.

By Rev. Morgan Dix, D.D., Delivered in Trinity Church (Episcopal), New York.

Glory be to God! and here, throughout the land, far and near, through all our homes, be peace, good will and love. As one family, one people, one nation, we keep the birthday of our rights, our liberty, our power and strength. Let us do this with eyes and hearts raised to the Fountain of life, the Beginning of glory and might; with words of praise and thanks to God who rules on high; for He is the living God and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end. Wherefore as He is our strength and hope, let all begin and all go on, first and ever, with glory to God Most High.

There are great things to think about to-day; the growth of the people, unparalleled in history; the vastness of their empire, a wonder of the latter days; the bands by which the mighty frame is held together—so slight to the eye, so hard to break; the many races wedded into one; the marvellous land, with its oceans, its lakes themselves like lesser oceans, its icebergs and glaciers, its torrid deserts, its mountain ranges and rich, fat valley land, its climates of every kind, its rivers, its wealth in all that rock, and earth, and water can supply; and then the people—active, able, full of enterprise and force, acting with the power of a myriad of giants, speaking one language, living under one flag, bound by common interests, and, as to-day, kindled by one common feeling of devotion, pride, joy, hope: sure there is enough to fill the soul and make the head giddy. But let these things be spoken of elsewhere; let others dwell upon them. We have a definite share in the national celebration: our part is to lift to God a great voice which He shall hear amid all the other voices of the hour. Why do we gather here? Is it to recount the praises of men and their mighty achievements? Is it to make display of our national greatness, to tell over our victories and conquests, to celebrate the names and acts of chieftains, statesmen, and rulers of the land, of brave and patient people who gave fortune, life, and sacred honor to the State, of any of those who deserve remembrance to-day? Let this be done elsewhere, as is right and fitting; let men stand up when it is convenient, and in set oration and address do honor to the dead and the living, point the moral of our history, hold up the ideals of patriotism, virtue, and unselfish love of home and native land. But we must be about our Father's business; we have other words to speak, deeper, further reaching; our work here is to offer praise and glory to God; to bless Him in His relations to the nation as its Lord and King, as Ruler and Governor, as Providence, Law-giver, and Judge. Without God nothing of what we properly value to-day could have been. Without God there could have been neither nation, nor nation's birthday. It is He that

hath made and kept us one. The office of the Church is to bless and sanctify the nation's feast day. She cannot be indifferent nor unmoved. We are citizens of the earthly house as well as of the heavenly. We act in that double capacity in praising God Almighty, while with our brethren we keep the feast. And oh! what ground for thankfulness to-day. Think of the mighty hand that hath led us and upheld us through these years—what it has done for us—what that right hand of the Most High hath wrought! Look back to the humble beginnings—to the poor little colonists with their scant store, their modest ambitions; think of their long-suffering patience, and also of their honorable resolve not to submit to injustice and oppression, remember the band of men who met together, more than one hundred years ago, to sign the Declaration, how they did it—not, as popular legends tell us, with transports of enthusiasm and amid bell-ringing and general jubilation, but in secret session of Congress, with an awful sense of what it meant, with a vision of the gibbet and the axe before their eyes, and well aware of the toil, and blood, and grief that it must cost to maintain their attitude before the world. Think with what dread and sinking of heart, with what tears and partings, with what conflicts of spirit, and what doubts as to the duty of the hour, the foundations were laid; and let us have a tender heart toward the old fathers of the State, the men who took their lives in their hands, and so brought the new nation to the birth. And then think amid what untold trials and sufferings they carried on their war! Think of the great hearts ready to break, of the starved and ragged armies with that mighty spirit under their hunger-worn ribs, more frequently retreating than advancing, wasted by sickly summer heat, and often in winter standing barefoot in snow; that squalid, sorrowful, anxious force working their sure way through cloud, and storm, and darkness to the victory, perfect and finished, at the end. It is touching to read the memorials of those days, and to think of all that has come since then; how we are entered into their labors, and are at peace because they went through all that; they sowed in tears and we reap in joy. So then let there be thanks to God for the past, out of which He has evoked the present grandeur of our State, and let us remember what we owe to those who went before, for a part of that debt is obvious; to imitate the virtues and return to the simple mind, the pure intention, the unselfish devotion to the public weal which marked the founders of the Republic. It is a far cry to those days, but there still shine the stars which guided them on their way, the light of heaven illuminating the earth, the bright beacons of honesty, truth, simplicity, sincerity, self-sacrifice, under which, as under an astrological sign, the little one was born. Pray heaven those holy lights of morality and public virtue may not forever fade away. Surely it is a marvellous thing to see how nations rise and grow; how they gather strength; how they climb to the meridian of their noonday light and glory; how they blaze awhile, invested with their fullest splendors at that point, and thence declining and rush downward into the evening, and the night, and the darkness of a long, dead sleep, whence none can awake any more. This his-

tory is not made without God. His hand is in it all. His decrees on nation and State are just, in perfect justice, as on each one of us men. And must it all be told over again in our case? Is there no averting the common doom? Must each people but repeat the monotonous history of those who went before? God only knows how long the course will be till all shall be accomplished. But certainly we, the citizens, may do something; we may live pure, honest, sober lives, for the love of country also, as well as for the love of Christ. We may, by taking good heed to ourselves, help to purify the whole nation, and so obtain a lengthening of our tranquility. We want much more of this temper; we need to feel that each man helps, in his own way, to save or to destroy his country. Every good man is a reason in God's eyes why He should spare the nation and prolong its life; every bad man, in his vicious, selfish, evil life, is a reason why God should break up the whole system to which that worthless, miserable being belongs.

If we love our country with a true, real love we shall show it by contributing in ourselves to the sum of collective righteousness what it may be in our power, aided by God's grace, to give. They are not true men who have no thanks to bring to the Lord this day. They are not true men who simply shout and cry, and make noisy demonstration, and speak great swelling words, without reason, or reflection, or any earnest thought to duty, to God, and the State. From neither class can any good come; not from the senselessly uproarious, not from the livid and gloomy children of discontent. They were thoughtful, patriotic, self-sacrificing men who built this great temple of civil and religious liberty. By such men only can it be kept in repair and made to stand for ages and ages. No kingdom of this world can last forever, yet many endure to a great age. The old mother country, England, in her present constitutional form, is more than eight hundred years old—a good age, a grand age, with, we trust and pray, many bright centuries to come hereafter, as good, as fair. Let us remember that for us, as for all people, length of days and long life and peace depend on the use we make of our gifts, on the fidelity with which we discharge our mission. And that is the reason why every one of us has, in part, his country's life in his own hands. But I detain you from the duty of the hour. We meet to praise not man, but God; to praise Him with a reasonable and devout purpose; to bless Him for this day which He permits us to see, for our homes, our liberties, our peace, our place among the powers of the earth. It is all from Him, whatever good we have, and to Him let us ascribe the honor and the glory. And let us say, with them of old time:

"Blessed art Thou, O Lord God of our fathers; and to be praised and exalted above all forever.

"Yea, let us bless the Most High, and praise and honor Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven and among the inhabitants of the earth."

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

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Any one forwarding four subscriptions and Ten Dollars will have the PULPIT TREASURY one year FREE.

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To the Friends of Evangelical Literature.—We invite your attention to this new monthly, whose plan, scope, character and aim appeal to your patronage and sympathy. The country is flooded with corrupting and ruinous literature. Our purpose is to aid in supplanting it with what is healthy, elevating and pure. "THE PULPIT TREASURY" will be strictly evangelical, and be specially adapted in its several departments to the needs of the hour—sermonising and discussing the great questions of the day. It is backed by the counsel and contributions of a large number of the most eminent and discreet preachers of the Cross. The indications of its success are already full of promise.

We, therefore, ask your cordial and early co-operation in bringing it to the notice of preachers, Churches, Sabbath-schools, students, families and Christian workers of every name. We also invite contributions of short suggestive articles on the various topics, that will aid in exposing the shifting phases of popular delusions, and meeting the Prince of Darkness with the weapons of light adapted to the occasion.

Our offers of premiums and club rates should attract notice—be a sufficient inducement to earnest effort, and, with God's blessing, "*we shall do valiantly*" for Him and His cause.

The Great Bridge.—The opening of the East River Suspension Bridge, which unites two great cities, engaged not long since the thoughts of multitudes for several days. That bridge is a wonderful triumph of engineering skill, cost many years of toil and several millions of dollars. But it pales into insignificance before the highway that God has caused to span the gulf between Him and us. This engaged the thoughts of God from eternity, cost the life of His Son, and yet every one is free to pass over it "without money and without price." We direct the attention of travelers to this wondrous bridge—"It is the Lord's doing, and marvellous in our eyes."

Decoration Day has come and gone. It is just a decade since the 30th of May was called Decoration Day, and flowers all over the land began to be strewed on the graves of the nation's dead. The day was beautiful, the weather was warm, but fleecy clouds, like a universal parasol, protected the multitudes from the solar rays. The streets of many cities, towns and villages were filled with men, women and children clothed in holiday attire and bearing their floral tributes to lay them upon the green mound that marked the resting place of some departed one. Many a sad remembrance suffused the eye, many a lesson of forgiveness was impressed upon the heart, and many a one was brought to appreciate more fully the simple beauty of those words of the martyred Lincoln, "With malice toward none, but charity for all."

Where there was so much innocent enjoyment and so many scenes fitted to

make us think better of humanity, it dashes the cup of pleasure from the lips to record that the day was darkened by a disaster on the Brooklyn bridge, where a dozen or more came to an untimely end.

Whatever was the cause of the crushing death trap, the lesson taught was this, that however flowery the path, or admirable the structure, or apparently safe the roadway along which humanity is travelling, we are never to forget that "the trail of the serpent is over it all," and that there is "but a step between us and death."

Treasures New and Old.—"*Bringeth forth out of his treasures things new and old*" were the words used by the Great Teacher when describing the course pursued by "every scribe which is instructed in the kingdom of heaven." May not these words imply that in his preparation for the pulpit the preacher ought not only to use over and over again old truths, voiced, it may be, in more acceptable words and illustrated with fresher incidents or historical facts, but that he, at proper intervals, ought to take the old sermon that God may have honored in the conversion of souls, or in the enlightening or comforting of His children, and having revised it and adopted it to the passing occasion—applying thereon the ammonia of the Gospel until the truths which may seem to have faded or been blurred stand forth in living freshness; and to use that sermon again as God's anointed instrument for the accomplishment of greater deeds, saying, as he takes hold of this Sword of the Spirit, as David said of the Sword of Goliath: "There is none like that; give it me?"

An eminent physician, remarking on the contents of THE PULPIT TREASURY, said to the writer, "I wish you could impress on young preachers the importance of taking an old sermon, burnishing it and delivering it to the congregation, instead of taking some crude, badly arranged, ill digested thoughts and giving them to the people, when some emergency has occurred preventing them from preparing carefully for their Sabbath duties." The physician's observation is worthy the consideration of several preachers, and will doubtless be approved by many hearers.

The Helping Hand.—This is the name often given to a society whose object is to aid in pushing forward some good work. Every reader of THE PULPIT TREASURY may become a helping hand for its circulation. Even one reader appreciating its value as an agent of instruction in various departments of Christian effort may be the means, either by recommendation or contribution, of sending it to some preacher in a remote settlement, to some superintendent of a Sabbath-school in the South or West, or to some family far from church or Sabbath-school. In this way a lonely pastor may be cheered and aided, a superintendent made to feel that he has co-workers in distant places, and a family have memories of earlier and better days revived, through which the Spirit of God may begin effectually to work, around which a little religious community may be gathered, and some Church of Christ spring up to have a place and a name. Such things may seem small, but who can tell the value of the results of such efforts? Who, then, will lend a helping hand? "Blessed are they that sow beside all waters."

A Suggestion.—That our friends commence with Volume 1, Number 1, and preserve every link in the chain, as each yearly volume will be carefully and thoroughly indexed by *Authors*, *Topics* and *Texts*.

Every one with one of his hands wrought in the work, and with the other hand held a weapon.—NEH. iv., 17.

The Quest for Good.

By Professor G. W. Blaikie, D.D., LL.D. (Presbyterian), Edinburgh.

There be many that say, Who will shew us any good ? Lord, lift Thee up the light of Thy countenance upon us.—Ps. iv., 6.

The quest of good is a perplexing one. Its sources, like the Nile's, are not easily found. "There be many that say, Who will shew us any good ?" Good in the highest sense is not the natural heritage of man. Youth with its brightness is a very short season; the burden and heat of the day come very soon; old age with its decrepitude and weakness hovers not far off. Even the best earthly lot does not satisfy, and the cry, "Vanity of vanities," is the more touching when it comes from the home of splendor.

> "How ill the scene that offers rest
> And heart that cannot rest agree."

I. There is *dissatisfaction and inquiry.* Alone of all the creatures, man seems to have an ill-fitting lot; and alone of all the creatures, he is conscious of his misery. Very wretched according to our standard is the life of the worm that crawls in the damp earth, or the mole that burrows blind and cold in the ground; still more wretched are the lives of those animals that riot in putridity and fatten on corruption: but whatever their lot may appear to us, they are conscious of no want, and may quite contentedly fulfil the ends of their being. It is otherwise with man. He is not in his right place; he is not "in harmony with his surroundings;" he was meant to be happier. The bee is quite satisfied gathering its honey; the sheep is quite pleased nibbling the green meadow; the swallow desires nothing better than to skim the summer air, and build its nest and rear its young under the eaves of the old castle, and be off again in winter to the sunny south. Of all creatures, man alone feels that his lot is not satisfactory. In his nature alone there is an unsatisfied longing. He is ever on the alert to hear of "good," in case it be the thing that will allay his craving. But commonly he looks in the wrong direction. Are there any instances of true repose and satisfaction of soul obtained from the broken cisterns ? It is not on what men *have*, but on what they *are*, that their true happiness depends. And men cannot be what they should be till they come to Christ. How glorious His words, how wonderful His assurance: "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst !"

II. *There are various answers.* How poor and unsatisfying are the answers often given to the quest for good! "I have been reading such an amusing book," says one, "a very delightful tale ; do get hold of it, you will enjoy it so much." "Have you been to such and such an entertainment ?" asks another; "it is so superior to anything of the kind." Or, taking some of the answers given in a somewhat different sphere of life, one tells of a market where commodities are got cheap, another of an improvement in the management of his business, and another of a way of making the house more snug, or the person more comfortable or more comely. The advertisements of the newspapers, the prospectuses of new companies, the circulars of tradesmen, the critiques of reviewers, the arguments of politicians, are all in their way answers to the question, "Who will shew us any good ?" All very well in their way and in their place; but very miserable surely if there is no higher level of good—no higher region to which the soul may aspire.

III. *The true answer.* The Psalmist tacitly puts all these aside; one blessing, and one only, fills his eye and his heart;

and it deserves our best attention—"Lord, lift Thou up the light of Thy countenance upon us."

It was common among the Hebrews to speak of a person's countenance as low or fallen when he was grieved or angry, and as lifted up when he was pleased and happy. We hold down our face when we are dejected, we hold it up when we are glad. So, also, a radiant or shining countenance stands opposed to a dark or gloomy one. The lights of the countenance, the eyes, sparkle in the one case and are dull in the other. The two emblems are combined in the request to God to lift up the light of His countenance on us. The thought is, "Look on us with a happy, shining face—with the happy, shining face with which Thou didst look on our Elder Brother, when Thy voice was heard from the clouds, 'This is My beloved Son, in whom I am well pleased.' Transfer to us the satisfaction which Thou hast for Him; accept us in the Beloved. Transform our hearts into His image; make us to resemble Him, 'the firstborn among many brethren.'" If only we are in a right relation to the Son of God, the countenance of the Father is sure to be lifted up. If only a living, longing look goes from our eyes to Christ; if our faith looks up to the Lamb of Calvary, the Saviour divine—the Father's countenance is sure to brighten, and all the blessings of heaven become ours.

Has the light of God's countenance *never yet* been lifted up on some one? Why should it not? "God is in Christ, reconciling the world to Himself, not imputing unto them their trespasses." We are His ambassadors entreating you to be reconciled! And the way to all good is so open and so glorious. "As many as received Him, to them gave He power to become sons of God, even to them that believe on His name."

Religious Feelings.

By W. M. Lawrence, D.D., in the Second Baptist Church, Chicago.

They that sow in tears shall reap in joy.—Ps. cxxvi., 5.

By this text we place our hand on the whole of this brief, but exquisitely beautiful Psalm, and compel it to yield us its precious treasures. These are tears not of weakness, but of worth, not of poverty of soul, but of richness of heart. It is a poetic recitation of a history expressive of the feelings common to man. The Psalm was one of the gems constituting that lovely heroic of worship known as the "Song of Degrees." It is not a record of facts simply, but of feelings that are proper for all to possess. Who can imagine the grateful feeling of the released Jew who finds himself walking a free man in the streets of Jerusalem, instead of dwelling a captive by the canals of Babylon. But far away there are others of the nation left, and the spirit of the man cries to God for the return of the remnant of the captivity. But few of his countrymen join in these tears. They take care of themselves, neglect the temple, and forget their enslaved brethren. Therefore drought and disaster came upon them. He sows therefore in tears. It may be well therefore in these days when everything is reduced to heartless mechanics, when religion is looked upon as only an assent to a religious creed, to call attention to feeling, especially to *religious feeling*.

I. *The reality of feeling.* The only way we have of knowing anything is through feeling. As one has said: "We know the world by touching it." It may be truly said that knowing and feeling are practically words susceptible of interchangeable use. Some say that the Bible nowhere teaches that a man may be saved through his feelings. Undoubtedly this is so, and yet a man may know if he is saved through his feelings, and largely through them. The man's feelings toward God, toward man, toward the truth, are all changed. "By this," says John, "do we know we have passed from death unto life, because we love the brethren." He that hateth his brother is not a Christian. He that hath no feelings of sorrow over man's sins, of pity over his weakness, of sympathy over his temptations, of self-denial for his salvation, is not a Christian, and not all the intellectual assent in the world will not make him one.

II. *The value of these feelings.* Our feelings are the electric currents that mag-

netize men. This text was written centuries ago, but the feeling of this patriot stirs our hearts, and makes him our brother. Similarity of creed, parallelism of dogma, relationship, makes no man a companion or a brother. It is a similarity of feelings. A Parsee, a Hindoo, an Englishman, an Indian, let them do the same generous act, and the feeling that accompanies the act wipes out the color line, and abolishes nationality. The value of correct feeling is emphasized all along this line.

III. *The sanctity of all feeling*, and especially of that feeling which makes God near and leads us to value the souls of men, comes next. Feeling is a spiritual matter. Materialistic thought would ridicule it, would banish tears as not useful, would discard indignation as being extravagant; but surely that which leads us to draw other men's hearts and influence them has worth, is sacred. Do you undervalue the feelings of faith on the part of this Jew? Do you regard as unholy his feeling of public spirit that led him to weep when he thought of his captive countrymen? Some of you are free from vice, would God all of you were. Some of you are free by the blood of Jesus, and saved men. Do you speak lightly of that feeling which should lead you to pray and labor for the suffering and the lost about us in the great and growing city.

IV. *The possession of such feeling is a necessity.* Who is the selfish man? The man without feeling for his neighbor. Who is the inconsistent Christian? The person without feeling for the soul-salvation of his neighbor. Who is the Christian idler? The one who has no feeling of sympathy for the work of Christ or of loyalty to obey him.

Finally, reviewing these points, let me urge you to cultivate feeling—feelings of tenderness. Cleveland telephoned New York the other day. Such a thing was impossible in the early days of the telephone, but cultivation made it possible. Cultivation is life. If the religious feeling is to live you must cultivate it by following its impulses. You must feed it with prayer and the truth of God, and by obedience to all the commands of God, none of which are arbitrary; otherwise you will have only a name to live.

The True Home.

By Professor Matthew B. Riddle, D.D. (Cong'l), Hartford, Conn.

Lord, Thou hast been our dwelling place in all generations.—Ps. xc., 1.

The language means that Jehovah, the God of the Bible, is the true home of His people in every age. What, then, does a true home teach us of God's character? It teaches:

I. *That in God there is love.* In the Scriptural view the family is a unit and home is a home, because it is a place of love. No doubt there are many who seek God as they do their homes from a sense of duty or to avoid reproach, and not because they love to be there. But as reciprocal love makes a home, so to have God as our dwelling place, we need not only to know that He is love, but also to love Him in return.

II. *Home is a place of shelter.* It is not only a fireside and a roof, but a refuge from the troubles that spring up outside; a protection from the misunderstandings that meet us in less congenial places—a shelter for the mind and heart as well as for the body. God is a refuge for us, a hiding place, a shelter from the storm, the shadow of a great rock in a weary land.

III. *Home is a place of supply.* Children best appreciate this. There is nothing so truthful, and in some respects so touching and sweet, as the confidence with which our little ones expect their needs to be met in their father's home. To God we can go at all times and with greater confidence than is shown by the children.

IV. *Home is a place of enjoyment.* The purest joys are found there. It is a sad mistake to try and make God our shelter and supply, and yet forget that we can delight ourselves in Him. Fathers, mothers and children should encourage home pleasures, and all find pleasure in God.

V. *Home is a place of rest.* Rest in God is what many need most. Busy always,

weary oftentimes, active men and women do not, perhaps, rest as much as they might. Nor do they take as yet continuous rest in God, but surely we have enough to assure us of the rest that remaineth for the people of God. To that rest the busy ones can look forward hopefully to the full enjoyment of this dwelling place.

VI. *Earthly homes may change, may disappoint.* But God is unchanging, satisfying and eternal. Many earthly homes are very different in appearance from those of previous generations. But does household art make household happiness? It surrounds us with many beautiful objects, and we are the happier for them, other things being equal. We should cherish all domestic tastes, should make our homes as inviting as we can, and multiply all the appliances for household joy; but the soul's hunger requires more than all this. God alone can satisfy us. He is worth possessing now. He is worth possessing from generation to generation. He is worth possessing forever.

The Childhood of Christ.

By A. E. Kittredge, D.D., in the Third Presbyterian Church, Chicago.

And He came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets. He shall be called a Nazarene. —Matt. ii., 23.

There is not one of the few historical facts given us in the life of Christ but is full and rich in suggestive thought. Beyond the simple facts of the Gospel narrative we know nothing. These are all familiar to you, and of His opening youth it is written, "He increased in wisdom and stature, and in favor with God and man." In this dawning, deepening and expanding life of Jesus we see a type of each Christian life. Some of you are children, and there are sweet lessons for you in this theme.

I. *One is that Jesus was once a child like you*, with all the flesh, warm love and glorious impulses of childhood; therefore He can sympathize with you in all your sorrows, for He has not forgotten those childhood experiences; and when you run to Him in prayer and pour out your desires into His heart, He will not turn away from you.

II. Another truth for you, dear children, is *that at the age of twelve years He was about His Father's business.* You may, in the very earliest years of life, come into communion with your Heavenly Father and know the sweetness of His love. Your knowledge may be limited, your strength may be small, your faults may be many, but there's a place for the children in the vineyard. The growth of the child Jesus in wisdom, strength and spiritual grace was steady, healthy, and beautiful, and the secret of it, under God, as regards human agencies, was in the separation of that home from the fever and excitement of the town and in the increasing vigilance and counsels of those to whom God had intrusted that precious young life. But nowadays children do not seem to grow except physically. They pass almost at one step from the cradle to miniature men and women. They are like forced hot-house plants, with precocious feelings and thoughts which kindle parental pride; with artificial manners instead of the beautiful naturalness of childhood, and with a self-confidence which has been built upon the ruins of unconscious dependence and trust. Oh! that I might reach the ear of every Christian father and mother in the land, and might repeat again and again these words until they had reached the inmost chamber of their souls: "And the child Jesus *grew*." The world will come soon enough with its jangle of sounds, with its glaring lights, and its heavy cares, and when your child has grown as Jesus grew he will be prepared for its experiences, and like the oak tree will stand firm to the principles of the Christian home amid all the storms of temptation.

The Deathless Christ.

Canon H. P. Liddon (Epis.), London.

Christ, being raised from the dead, dieth no more.—Rom. vi., 9.

In these words we have two points which are the foundation of all Easter joy.

1. The reality of the resurrection.

PACIFIC SCHOOL

This is a palpable fact which asserts that the spiritual is higher than the material, that the ordinary laws of animal existence are visibly, upon sufficient occasion, set aside in obedience to a higher spiritual force. The resurrection is not merely an article of the Creed, but a fact in the history of mankind. It is a fact which depends on the same kind of evidence as any event in the life of any prominent man. Our Lord was seen five times on the day that He rose from the dead. After the first day six separate appearances are recorded. He went up to heaven before the eyes of His disciples. When He was gone the apostles went forth to do and teach as witnesses of the fact of the resurrection. The resurrection of Christ, therefore, is a fact which breaks the iron wall of uniformity which goes so far to shut out God. It tells us that matter is controlled by mind; that there is a Being who is not bound by the laws of the universe, but who controls them. It was the finger of God visibly, forcibly thrust down amid the things of sense, breaking up their usual order, and bidding men know and feel that the truths which Christ had taught were higher and deeper than any written on the face of nature.

2. The resurrection is a fact of undying significance. "He dieth no more." His risen body is made up of flesh, bone, etc., but it has superadded qualities. It is so spiritual that it can pass through closed doors without collision or disturbance. It is endowed with beauty and with the glory of an eternal youth.

The perpetuity of His life is a guarantee of the perpetuity of His Church. The Church of Christ is the only form of society insured against complete dissolution. The Roman empire has entirely disappeared and likewise other dynasties, but the complete effacement of the Church of Christ is impossible. Unlike other societies, she has meat to eat they know not of. She is endowed with the presence of His undying love. She will exist while the world shall last, for God is in the midst of her, and she shall not be removed.

Again, the resurrection brings joy to the believing soul. It tells us the secret, as it displays the model of perseverance in the life of godliness. Christ, risen from the dead, dying no more, is the model of our new life in grace. The soul, once risen, should be dead unto sin. There must be no hovering about the sepulchre, no treasuring the grave-clothes, no secret hankering after the scent and atmosphere of the guilty past. Persistently set your affections on things above, live as those who are alive from the dead. Invigorate your feeble life, again and again, by the touch of that divine manhood, which can never more sink down from the throne of heaven into the darkness of the grave. Cling to your risen Saviour, and reckon ye also yourselves dead unto sin, but alive in God, through Jesus Christ our Lord.

God's Property and Man's Stewardship.

D. Thomas, D.D. (Independent), London.

The earth is the Lord's, and the fulness thereof.—Ps. xxiv., 1.

But the earth hath He given to the children of men.—Ps. cxv., 16.

He who created the universe owns it. It is His absolute property with all its vast, immeasurable treasures. This sense of God's unbounded wealth leads to the impression of stewardship of the "earth which He hath given to the children of men," not to a class, but given them as air, light, fire and water are given, for their common use, and in trust.

This fact affords:

I. A strong rebuke to all social monopoly. No man can claim an absolute ownership of any part of it.

II. A strong rebuke to all religious indifference.

The earth is given to us for high purposes:

1. As a scene for physical development.
2. As a school for intellectual culture.
3. As a temple for religious worship.
4. As a sphere for evangelistic labor.

The Holy Spirit.—A man may see every figure on the dial, but he cannot tell how the day goes unless the sun shines. We may read many truths in the Bible, but we cannot know them savingly until God shines into our hearts.—Adams.

EXEGETICAL COMMENTS

God's Provision for the Believer.

By W. Ormiston, D.D., LL.D., New York.

"Ἀλλὰ καθὼς γέγραπται ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν."—1 Cor. ii., 9.

"Ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν, οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν εἶδον θεὸν πλὴν σοῦ, καὶ τὰ ἔργα σου, ἃ ποιήσεις τοῖς ὑπομένουσιν ἔλεον."—Septuagint, Isa. lxiv., 4.

It will be observed that the clause "καὶ - - ἀνέβη" is not found in the Septuagint, nor is its equivalent found in the Hebrew text, Isa. lxiv., 3-4. The revised translation of the verse is: "Things which eye saw not and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him."

Meyer translates thus: "What an eye hath not seen, nor an ear heard, and (what) hath not risen into the heart of man (namely), all that God hath prepared for them that love Him."

Translation of the Hebrew by Dr. J. A. Alexander: "And from eternity they have not heard, they have not perceived by the ear, the eye hath not seen a God beside Thee (who) will do for (one) waiting for Him."

By Barnes: "For from the beginning men have not heard nor given ear to, nor hath eye seen a God beside Thee, Who doeth such things for those who trust in Him."

Though there are acknowledged difficulties connected with the logical and grammatical structure of the passage, and some unsettled questions as to the source of the quotation, yet the language is appropriate and its meaning sufficiently obvious in the use made of it by the apostle.

Paul contrasts the wisdom of God revealed in the Gospel with the fruitless wisdom of the world, and the boasted rhetoric of the schools. There was nothing in the most abstruse or refined speculations of the philosophers, or in the most erudite and eloquent utterances of the orators, to make men holier or happier, but the Gospel, which had been branded as foolishness, had been revealed by God as the means of human salvation. And of its divine efficiency, the experience of those to whom he wrote bears ample testimony. Hence the apostle declares he came neither as a learned philosopher nor a skilled rhetorician, but as a faithful witness bearing testimony to great saving truths, which none of the great teachers or rulers of the world ever knew, and which human investigation and research could never have discovered; that the provisions of the Gospel of Christ far transcended all human thought and hope, and were secured in a way which no created mind could ever have imagined. This sentiment recalled to the apostle's mind the language of the prophet, which so aptly expresses the thought, and which, with some modification, he quotes by way of illustration.

This verse is not infrequently quoted as if it referred to the future state, and the ineffable, inconceivable felicities of the blessed in heaven. But neither the apostle nor the prophet refers to anything connected with the heavenly state, but to the present condition and the high privileges of believers. The phrase "our glory," used in v. 7, may suggest the final blessedness of God's people, which is the ultimate aim of the eternal purpose

hidden from the world, but revealed through the apostles; but the special immediate reference of the language is to the present spiritual enjoyment of the saints, which is a foretaste and pledge of their everlasting joy.

The first difficulty connected with the verse is a grammatical one. Dr. Charles Hodge says the sentence is incomplete, and suggests as a satisfactory solution that the apostle quotes the passage without weaving it grammatically into his discourse. Another suggestion is that the words "*we speak*" should be supplied, and the passage would then read: But we speak things unseen, unheard and unconceived of. Or by connecting it with v. 7, and translating *αλλα*, *yea rather*, when the connection would be, We speak what none of the princes of the world knew, *yea rather* that had never been heard, seen or thought of. (Adam Clarke, Kling and Meyer.) We prefer to connect v. 10 with this verse, though objected to by Meyer, and then the passage would read in logical order thus: We speak God's wisdom, which none of the princes knew, yea, such things as eye hath not seen, nor ear heard, nor mind conceived; the things which God hath prepared for them that love Him, which things God hath revealed to us by His Spirit.

Another difficulty is, whence does the apostle make the citation which he introduces by his usual formula, when quoting from the Canonical Scriptures? The verse has no exact counterpart in the Old Testament. Hence Meyer supposes that the apostle intended to quote a passage from the Old Testament, "but by some confusion of memory took the apocryphal saying for a Canonical passage, possibly from the Prophecies." This supposition is gratuitous and unwarranted. Chrysostom thinks it may have been taken from a lost prophecy. Origen and others, as Meyer and Bleek, refer to an apocryphal book—the Apocalypse of Elijah or the Ascension of Isaiah; Grotius to the writings of the Rabbies. Jerome says, "Apostolus non verbum expressit e verbo, sed *παραφραστικῶς* eundem sensum aliis sermonibus indicavit." With him most commentors agree, as Calvin, Alford, Bloomfield, Wordsworth, Beet, Hodge. There can be little doubt, if any, that the apostle makes a free use of the language of Isaiah, which he finds suitable and pertinent to the subject of which he is speaking. The citation is made rather in the way of illustration than of authority. In the preceding chapter we have two similar citations from the Old Testament, i., 18-20 from Isa. xxix., 14; and i., 31 from Jer. ix., 23. In quoting from the Old Testament the apostle does not always use the language in the sense of the original writer, but simply because the language is fitted to convey correctly and impressively his own idea, or in some way to illustrate, enforce or confirm it; and sometimes, as in the present instance, he modifies the language to the subject which he is treating, or merely gives the general meaning of the passage, or of a number of passages. Indeed, the reference to what is written may not be to any special statement of the Holy Scriptures, but to a truth clearly revealed and taught in them. The phrase "It is written" would then be equivalent to saying: "To use the language of Scripture." There can be no question that citations from the Old Testament are applied to events in the New Testament, to which they have no apparent historical or typical reference. Verbal accommodations are common in all languages, and made by all classes of writers, and are not infrequent in the Scriptures. Quotations are made by New Testament writers from the Hebrew, or from the Septuagint, most frequently from the latter, and possibly often from memory. Hence slight changes are made, and sometimes only the sense given. Citations are usually introduced by the phrases "it is written" or "it is fulfilled," and they are made for different purposes—for explanation or proof, as evidence of prophecy fulfilled, as descriptive of a similar event, or for the expression of ideas in familiar and attractive language. Many passages cited are to be regarded as descriptive rather than predictive. See Matt. xiii., 35, ii., 15; John xv., 25; Rom. i., 17; James ii., 25; and 2 Pet. ii., 22.

The conclusions are: *First*—The meaning of the passage is that the truths of the Gospel preached by Paul were such as human reason could not discover, nor, unaided by the Spirit of God, receive—namely, the blessings of a present, complete, eternal salvation. *Second*—The citation is from Isa. lxiv., 4, and is substantially the meaning of the passage in the prophet applied by the apostle to a different theme, which the language aptly described, and that such a mode of using the Old Testament is common with the writers of the New Testament.

THE INDOCTRINATING OF CHILDREN.

By J. M. Buckley, D.D. (Methodist Episcopal), New York.

I write of the importance of impressing upon the minds of children clear ideas of the fundamental doctrines of the Gospel. Many doctrines held by different Christian denominations are not fundamental, because they are not necessary to salvation. But great leading principles are held in substantial agreement by all Evangelical Christians. It is not affirmed that no one denying or questioning any one of these doctrines cannot be a Christian; for the faith of the heart may exist when the head is very much confused, and even in error on great principles. But these truths are those which Christ gave to the apostles, and which, when properly preached, prove the power of God unto the salvation of every one that believeth. On the other hand, the logical result of denying any one of them is the disintegration of the whole, and the destruction of the Gospel plan. These central truths are the depravity and guilt of man; regeneration by the Holy Ghost and pardon through the vicarious atonement of Christ; the Deity of Christ; the immortality of the soul, the resurrection of the body and the general judgment with eternal rewards and punishments, and finally the twin doctrines of special providence and answer to prayer. These are fundamental, because no man can believe them with the heart without becoming a true Christian; and, on the other hand, no one can reject them without the tendency, and in most cases the effect, being to undermine his religious life.

To impress clear ideas of these truths upon the minds of children is, then, as important as their salvation.

Conversion in childhood and adult years is substantially the same work, accomplished in the same way. How those who die in infancy are prepared for the kingdom of heaven is a question which does not enter into this subject. Some have speculated whether children might not be so trained in the nurture and admonition of the Lord as not to need repentance and conversion as a distinct work, and one popular orator has spoken of amiable and refined young ladies needing no repentance, with much more of the same sickly sentimentality. Such speculations are contrary to the Word of God and to reason. But if they were true they would shed no light on this inquiry; for we have not to do with such innocents. All the children that we see converted are the subjects of repentance and faith. They are conscious of a tendency to evil, of actual guilt; they pray to God in the name of Christ for pardon; they believe in an all sufficient, an atoning Saviour.

The motives which affect their childish understandings and wills, when analysed, are found to be identical with those which rouse mature men and women to repentance, and sustain them in a holy life. Children may be converted when very young, but it cannot take place till these truths are impressed upon the mind and heart, and the work, at whatever age it may occur, is the joint effect of these truths and the action of the Holy Spirit. To tell a child the story of the Cross, to portray the sufferings of the bleeding, dying Saviour, to cause the little one to cry and say, "I love Jesus," is not conversion. A hundred affecting

fictions skilfully told on a hundred successive days would produce similar results. It must repent of its little sins, and consecrate its little self to Christ. It is not necessary that children should be theologians or able to define or clearly state all or even one of these doctrines in order to be converted; but it is necessary that they should so see them as to feel their power. Hence, if the conversion of the children be sought, the best thing to aim at is to make them understand these truths.

But labor as we may, not all the youth will be converted in childhood. It is therefore important so to instruct them that by the laws of association in after years they will be continually reminded of their duty and peril, and that when awakened to a sense of their condition they may have within themselves the means of their salvation, fulfilling the declaration, "The word is nigh thee, in thy mouth and in thy heart; that is, the word of faith which we preach."

It is a law of the mind that the more deeply any truth or thought is impressed on it the more likely that truth or thought is to be suggested by circumstances or to arise spontaneously in the future. For example, if two persons hear of the sudden death of a notorious sinner, the effect will be different according to the training and previous modes of thought of each. If in childhood the mind of one was solemnly impressed with the truth of the doctrine that this life is our probation and the only probation we shall ever have, he may be led by this event to speedy repentance. The other, however, never having been so impressed, will most likely pass it lightly by. Adult sinners are of three classes; those who when young had faithful religious training, but for some years have not been under Christian influence; those who never had any such training at all; those who, having been trained in Christian families and Sunday-schools, have continued in attendance upon the house of God. Inquiry generally shows that the conversion of the first and last of these classes is the result of what was taught them when young. The providence, sermon, exhortation, special appeal or revival which seem to have been the final cause was simply the spark that lighted material long prepared.

Unregenerate men and women do not sit down to think on the subject of religion as upon other matters. It must be forced upon them either by the voice of the living preacher, or some providence, or it must command their attention from within by the subtle, yet plastic, forces, which are called the laws of association.

What was written on the tablet in childhood is the hidden magnet.

It would be easy to show that this is also the only effectual preventive of skepticism. This and this only erects a bulwark against its inroads. Often when in middle life the mind has broken away from its moorings, the force of early training asserts itself and draws the Romanist back from Protestantism and the rationalist back from his infidelity to the sternest forms of Scriptural teaching, and the thoughtless scoffer back to an humble confession of faith.

Nothing equal to the catechism has ever been devised for thus indoctrinating children. Of course it may be a bundle of bones, mere mummies instead of living beings. But if the catechism be embedded in the brain it will serve as links or hooks upon which to hang explanations, and when middle life has arrived it will be found that those ancient statements, with their Scripture proofs, are the best supports to faith.

Much of our Sunday-school teaching is nebulous. It leaves the mind of the pupil in a haze. The preacher finds that truth does not seize and hold the heart as in former years. As for religious home training, is there any reason to think that much of that is done in these times?

Let us return to the methods that made sinews of steel instead of bright silken threads; men of war instead of holiday, dress parade soldiers. What is good in the present let us assimilate, but first and last and all the time teach the children line upon line and precept upon precept, here a little and there a little of the things which are able to make them wise unto salvation.

VALEDICTORY TO THE GRADUATING CLASS OF THE UNION THEOLOGICAL SEMINARY, NEW YORK, MAY 7, 1883.

By President Roswell D. Hitchcock, D.D.

"Are thou He that cometh, or look we for another?"

This may have been mere impatience—the chafing of an ardent evangelism; or it may have been downright discouragement. Either is bad enough. Both are children of the same household, which is not the household of faith. In this case it was probably discouragement. Our Lord was baptized in January of the year 27. More than twelve months went by before His apostles were chosen. Meanwhile John the Baptist was imprisoned—an imprisonment that lasted about a year, and ended in martyrdom. Some six weeks after the imprisonment, and before the martyrdom, John hears that the Apostles have been ordained; but, so far as he could learn, nothing had come of it. He was disheartened. And so, from that mountain fastness of Machaerus, he sent two of his disciples across the Jordan, and up into Galilee, that he might know what the matter was. Evidently, the imprisonment had told upon him. His vision was blurred, and his faith shaken. "Behold the Lamb of God" was the text of an old sermon. He believed it once, but is not certain of it now. In his sharp distress, he sends directly to the man baptised by him a year and a half before, begging to be informed whether or not He was the expected Messiah.

"Art thou He that cometh, or look we for another?" Ἄλλον, "some other," is the language of Luke; but Matthew says, ἕτερον, "some other" with *a difference*—another man, not only, but also another sort of man. The Nazarene had disappointed him.

Poor caged lion! Well did the Master say of him: "There has not arisen a greater than John the Baptist; yet He that is but little in the kingdom of heaven is greater than he." Paul was four years in prison—two years at Caeserae and two at Rome. But the lion in him was never subdued. His last words were his bravest. He gave his neck to the sword for a cause whose final triumph he was sure of. This I propose as the lesson of the hour.

Dead men always come back to us; they keep on coming all the time. John the Baptist is over there again on the east side of the Dead Sea, discouraged and discouraging. The two disciples are in Galilee again, repeating their doleful questions, and the Dead Sea and Galilee are here and everywhere.

Christianity, these Dead Sea disciples tell us, is challenged. So it is. But so it always has been. Celsus, Prophyry and Julian are always about. Any religion will be challenged that hates sin, and sets out to conquer the world. The telling arguments against this religion of Galilee were long ago exhausted. It only remained to discredit the religious sentiment itself, proposing a secular morality without religion. This is now accomplished. The last word is spoken. Our backs are against the wall. Of course there is no wisdom in underrating our antagonists. But it is weak and foolish and wicked to overrate them. Morality without religion really exists nowhere on any large scale, not even in China. In the Occident, with Teutonic blood in the problem, or Celtic blood, or Slavic blood, morality without religion would be the Day of Judgment, with no New Jerusalem beyond it. We had better not be apprehending the Day of Judgment just yet. Wild men come over here from France, Germany, and Russia, proposing the abolishment of personal property, the abolishment of individualism itself. The great open continent puts them to shame, without speaking a word. On the other side of the Atlantic, they clamored for lands and work. Is it land they want? Here are

acres on acres of it, millions of acres for prices merely nominal. Is it work they want? Or only the wages of work, without the work? I have scant patience with the men who say that the apostolic Christianity was Communistic, and that our Christianity, in order to reach the masses, must also be Communistic. The Communistic Christ is nowhere to be found. He was never in Galilee. Character must dominate condition, not condition character. Society is saved only as individuals are saved. This is the old way. It is a slow way, very slow. John the Baptist is discouraged; but Paul is not. God's days are thousands of years. God's clock strikes only the centuries.

Again, these Dead Sea disciples are afraid the world is rapidly growing worse and worse. Since John the Baptist was imprisoned at Machaerus great changes have occurred. Continents and oceans are wired and cabled. The morning paper that once chronicled only our own municipal crimes and follies now spreads out before us the crimes and follies of the whole continent, and of every continent. The disgusting police reports are ecumenic. It is only glimpses we get of what was going on in Constantinople when Constantine himself was there. It is only glimpses we get of European society three hundred years ago. Now we we see it all. John the Baptist is of course discouraged, but Paul is not. The world is not rapidly growing worse and worse; is not growing worse at all, but better, decidedly better, from generation to generation. The last three Christian centuries surpass the first three. Nothing excellent is ever lost. Candle-light is just as good as sun-light, in proportion to its volume. Clean thoughts, wise, kind words, generous deeds, all tell. Bad men may seem to be the majority, but, in history, somehow the good minority frequently manages to carry the day. Ten good men would have saved Sodom.

Our statistics are too exclusively ecclesiastical. We report the size of our congregations, the number of our communicants. So John the Baptist wanted to know why no churches were organized.

Let us ponder well the answer that was given: "Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear and the dead are raised up, and the poor have good tidings preached to them." Salvation must first of all be temporal, and then eternal. "Saved, body and soul," was recently the telegram of a converted sailor to his wife. We are not doing half enough for the bodies of men—the life that now is. Too many children die. Too many women are tortured, and sacrificed. Too many groggeries are licensed. Too much power is given to corporations. Christian civilization is a great art, which is only just beginning to be mastered. Theology is venerable and sacred; but religion is before it, and above it. And the Jacobean definition of religion must be recovered. Christianity began in history with the Petrine realism. Protestantism gave Paul a hearing. But Luther blundered in putting James out of the Canon, and we must put him back again, to stay there unchallenged.

Young Gentlemen of the Graduating Class: Our last word must now be spoken. It is always spoken in sadness, yet always in hope. Young men have no right to be despondent. John the Baptist had got done preaching some months before he sent that message to Christ. You understand matters much better than he did. You have studied the pace of history. You know how slow it is, and yet how sure. "Unhasting, unresting" is its law, and its token, forevermore.

Each Seminary class has a character of its own. It would have pleased your instructors had some of you chosen the foreign field. But we have no complaint to make. Your ears have been open to loud and urgent voices from nearer home. We rejoice that so many of you are going out to those younger, giant States of the West—nine of you in all: one to Illinois, one to Minnesota, one to Kansas, two to California, and four to Oregon. Some of you do mission work close by, trying to solve one of the greatest problems of the hour. Some of you propose more extended study. After all,

with whatever of variety, the consecration is simple and the same.

Your last year in the Seminary has been eventful. You have had object lessons in practical Christianity, which you will never forget. Close together, three men have died here in New York—two of them our munificent benefactors—three men whose lives were better than all the commentaries. "The dangerous class in America," a friend of mine has said, "are the selfish rich." William Earle Dodge, Edwin Denison Morgan and Peter Cooper are shining apostles and patterns of the better way. I am sure you will preach the more wisely, and the more effectively for having known these three good men, and for having seen them carried to their burial in such plentitude of popular respect and benediction.

PROGRESS IN THEOLOGICAL AND OTHER SCIENCES.

By R. Watts, D.D., Assembly's College, Belfast.

"Progress" is the watchword of the age. The very air we breath is resonant with the triumphs of the human mind in almost every department of investigation. The meetings of our scientific associations are all but a series of scientific jubilees. In the domain of the physical sciences the present generation is far in advance of all its predecessors. Equipped with its spectroscope, astronomy has carried its investigations far beyond anything dreamt of by Kepler or Newton. Not contented with estimating the magnitudes and distances of the heavenly bodies, or with expositions of the laws by which their movements are regulated, it subjects their phenomena to the methods and appliances of the laboratory, and writes out an inventory of their constituent elements as a borough analyst would report the results of his experiments on the town water.

Fascinated by its witchery as a working hypothesis, or bewildered by the audacity of its claims, the scientific world is at present entranced under the spell of evolution. Drawing is the scientific idol of the hour; and no system, whether within the province of matter or of mind, of physics or of morals, is regarded as scientific which does not proceed upon Darwinian principles. It matters not that this hypothesis is as yet "unproved." Despite the absence of proof, it is still in the ascendant; and some of those who are foremost in proclaiming it "unproved," nevertheless out-Darwin Darwin himself, and, declining to open the door for the admission of any supernatural agency, "prolong the vision beyond the boundary of experimental science, and" profess to "discern in matter itself the promise and potency of all forms of terrestrial life." It is not unnatural that men in sympathy with this spirit of free inquiry and scientific progress should raise the question, "Whether the science of theology is to be regarded as an exception to the operation of this law of progress, and to ask whether this marvellous march of mind is to be arrested when the boundaries of this particular science have been reached?" Or, to put the question as Principal Tulloch puts it, "How can there be a science differently constructed from other science? What is science," he asks, "but our mental grasp of any order of facts? The facts may be 'natural' or may be 'revealed,' to use customary language under a certain measure of protest (because such words as 'natural' and 'revealed,' apart from explanation, cover many ambiguities); but the knowledge of them in any definite form can only be reached in one way—by inquiry and reflection. Whatever may be the character of the facts themselves, or wherever they may be found—in what is called the 'book of nature' or the 'book of Revelation'—we can only *know* them, they can only become science, in virtue of our study and co-ordination of them. The divine facts of revelation, no less than other facts, must be arranged and systematised before they can assume any form of science. We must carefully note, compare, and classify them, and then re-

produce them in coherent relation or system, before they become a theology. The very name 'Systematic Theology' is a testimony to this."

Now, irrespective altogether of the merits of the question at hearing, this can hardly be regarded as an accurate statement of the case as between the science of theology (*i. e.*, Systematic Theology) and the other sciences. 1. In the first place, the "book of nature" comes far short of the "book of Revelation" in point of clearness. In the book of Revelation we are brought face to face, not with the dumb phenomena of nature, whose significance may tax the mightiest intellects, but with living intelligences, who address us in human speech, or through personal acts whose import they are careful to explain. A theologian studying the Epistle to the Romans, or the Epistle to the Hebrews, in order to deduce therefrom the elements of his science, is in a very different position from that occupied by Kepler, as through weary years of watching he traced and tested the planetary motions along his hypothetical curves. In the one case, the facts are stated or enacted; in the other, they have to be discovered by toilsome experiments. The great discovery of Kepler, that the planets move in ecliptical orbits with the sun in one of the foci, is simply a fact of nature; but surely no one will say that it was as easy to find it there as it is to find out from the book of Revelations that salvation is not by works, but by faith. The discovery of Newton, that every particle of matter in the universe attracts every other particle with a force varying directly as its mass, and inversely as the square of its distance, is simply a fact of nature; but who will say that it is as clearly revealed there as the doctrine of substitution is revealed in the Old Testament and the New?

2. In the second place, while it is true, as Principal Tulloch states, that "the facts of Revelation, no less than other facts, must be arranged and systematised before they can assume any form of science," it is equally true that the leading, determining facts of Revelation have been "arranged and systematised" for us by the Author of the Revelation Himself. These determining facts, divinely given, have been divinely arranged and systematised. The Scriptures not only inform us of the fact that there is an *economy* of redemption, but they give us an outline of this economy, and give it so fully that we are left without excuse if we do not apprehend it. Let a few instances suffice. In Romans iii., 20–31, we have the following elements of this economy specified and stated in their correlation:—(1.) That justification by the works of the law is impossible. (2.) That the righteousness, which the law demands as the condition of our justification, has been provided by God Himself, and revealed by the law and the prophets. (3.) That this righteousness is available, through faith in Jesus Christ, for the Gentile as well as for the Jew. (4.) That it is a righteousness which God has provided through a propitiatory death of His Son. (5.) That He was moved to provide and bestow it simply by His own free will and good pleasure. (6.) That this righteousness, thus provided, was necessary to justify God in justifying men, whether under the Old Testament or the New.

Take as another instance, Romans viii., 28–39. Here we have the following truths scientifically linked together:—(1.) That God has made choice of a people. (2.) That He has predestined them to be conformed to the image of His Son. (3.) That He has ordained the several steps by which this conformity is to be effected—viz., calling, justification, and glorification. (4.) That He presides over the whole process, sparing not His own Son, but delivering Him up for us all, and ministering everything necessary to the final accomplishment of the eternal purpose of His grace, and permitting no event, and no order of being, to thwart Him in carrying it to a triumphant issue.

Now, these are but specimens of the way in which the plan of redemption is indicated in the Holy Scriptures, and in view of these and like representations, it is certainly not presumptuous to claim that God has done for the theologian in the "book of Revelation," what He has

not done for the scientist in the "book of nature;" that He has not only furnished him with facts, out of which he may construct his science, but with these facts expounded, "arranged, and systematised." Nor is it too much to add, that no one is warranted in placing the books of nature and Revelation on a par as sources of information on their respective subjects, both in regard to questions of arrangement and systematization, or in asserting "that theological science is a product of human intelligence, in like manner as any other science."

THE MINISTER IN PUBLIC PRAYER.

By Rev. F. H. Marling (Presbyterian), N. Y.

No. II.

Now let us turn to the second part of our subject—"Praying with the understanding," "the answer of the tongue," including the intellectual and physical elements in public prayer, as the first topic embraced the spiritual and emotional.

As to the physical element—the function of the literal "tongue"—that may be dealt with in a few words. Yet it is not to be omitted, for many and many a prayer, good in itself, is lost, so far as the people's share in it is concerned, through faults of utterance. All that the Apostle says about speaking in unknown tongues without an interpreter applies to this matter. "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. . . For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. . . When thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say "Amen" at thy giving of thanks, seeing he understandeth not what thou sayest? In the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thouand words in an unknown tongue."

One very frequent complaint in regard to public prayers, especially the shorter ones and the opening of the longer, is, "We cannot follow, because we cannot *hear*." In most cases probably the minister is unconscious of the fault. Naturally, he does not speak to God in the same tone in which he speaks to men. "Reverence and Godly fear" instinctively subdue the lips as well as the heart. But if the voice is meek so low as to be inaudible, this habit should be overcome at all costs, for the fault defeats every object of public prayer, wastes the precious moments of public service, and wearies or exasperates the deaf and dumb congregation.

But the opposite errors, how revolting are they! Bawling, rattling and familiarity. Hardly less, the "holy tone," whining and drawling in beggar fashion, betraying how "got up" the whole exercise is, or how some bad example has been followed.

O for naturalness in pulpit tones throughout! Sonorous enough to fill every ear, clear cut in articulation, serious, yet cheerful, by turns solemn, sad, sympathetic, calm and joyous, as the breath of the Spirit moves on its various chords, and awakening responsive echoes from all praying souls.

We pass to the intellectual element in "the answer of the tongue," "praying with the understanding," including thought, language and arrangement.

As to the topics to be included in public prayer, the whole compass of Christian belief, experience and work, all the needs of individuals, families, the Church, the nation and the world, are legitimate and should have place, from time to time, though not every one at all times. In the different forms of adoration, thanksgiving, confession, supplication and intercession, there is so much to say to our Father, that the difficulty is that of selection. The

Episcopal Liturgy is deservedly praised for its "comprehensiveness." Yet, prepared centuries ago, it does not cover all present-day wants, nor has it the flexibility of adaption which is one of the advantages of free prayer. On our system, however, we have to guard against our besetting sins of narrowness and spiritual selfishness, and to see to it that our people have the opportunity to call upon God in all the various forms of worship and for all the objects of Christian prayer. This is where "understanding" is required, the use of some forethought, instead of reliance on the impulse of the hour, however fervent that impulse may be. When we "go in unto the King," and He says, "What is thy petition? and what is thy request?" we ought to know on what errand we have come, to "order our cause before Him, and to open our mouths with arguments." Without too elaborate preparation, so much in danger of making prayer stiff, hard, cold and dry, leaving full play to the blessed influences that come over us "while we are speaking, and praying, and confessing, and presenting our supplication," there may still be, to great advantage, a general idea and plan of what the principal prayer of a service shall embrace. And this plan can be so varied and adopted from time to time that habitual worshippers will have the benefit of "comprehensiveness," without the rigidity of an invariable form.

If we are to have forms at all, by all means let us have the forms of an authorized Liturgy, the flower of the devotions of all ages, with its savour of antiquity and universal use; not such as have been framed by an individual pastor, or as he has slidden into from poverty of resource. If we have free prayer let it be "free," having the range of all the possibilities of worship, directed by the seeing eye, inspired by the glowing heart, and let the same freedom characterize the order as the selection of subjects; the order naturally depending on the prominence given to the several subjects. Our boasted freedom is worth but little if it does not readily allow a varied distribution of subjects among the opening, the central and the closing prayers, or such arrangement as that by which, as in the English Nonconforming Churches, the so-called "long prayer" is divided into two, with a Scripture lesson and singing between; or, as in some of our own churches, the principal prayer at one service includes chiefly the needs of the congregation, and at the other is mainly given to intercessions. It is easy to get into *ruts*, and to be the slaves of mere usages, "traditions of the elders," of merely local or sectarian or personal origin, only a few generations old at most, and never to suspect that these are "forms," because, forsooth, they are not printed in a book!

The *language* of public prayer is also to be considered. Like every other use of language, it should fit the speaker, the one spoken to, the theme and the occasion. Every one has heard of the newspaper's report of one of the Rev. Edward Everett's devotional efforts—"the most eloquent prayer ever offered to a Boston audience." Horrible, but, alas! too often true of pulpit addresses in the second person singular. This is one of the commonest vices of free prayer that it is perverted into an "oblique sermon," and is marked by the orator's swing, his fine phrases, pretty figures, and strivings for effect—*impression*, at the best. The Bible gives us the ideal of prayer, in spirit, subject, and style. There is no mere rhetoric in the prayers of Scripture; no meanness of diction; no undue familiarity; no dead flatness. All are instinct with reality and life, profoundly reverent, perfectly simple and direct, in short sentences, yet incomparably elevated in tone. The use of these inspired words in prayer, especially in acts of adoration, will give it a dignity and savour that no human expressions can supply. When such words do not occur to us, the more perfectly we can fall into the same vein, the more will the Church be edified. This will also best ensure that conciseness and brevity which is so needful, and so difficult to combine with comprehensiveness.

A high degree of delicacy of spiritual perception and refinement of taste is required in offering personal intercessions, so as to avoid the two abominations of

praying at those whom we wish to hit, and *complimenting* some one we fain would please. A visiting brother praying for a pastor, in that pastor's pulpit, often offends in this respect.

Our free prayer is put to a severe stress in times of political excitement. It is said that we are prone to omit prayer for the nation and its rulers in peaceable times, and to make partisan speeches in prayer when strife runs high.

This involves another question—and a somewhat difficult one—how far the leader of the devotions of a congregation must sink his own personality in voicing their "*common* prayer." This applies to the tone of religious experience, as well as to many matters which are in controversy. Earnest men want to pray out their full heart, unfettered by restraints. But there is danger of this landing us in "Dr. ——'s prayer" *before* the congregation, rather than the congregation's prayer through him. No rule can be laid down in this case. Common sense and right feeling must solve the problem, as they solve so many more.

This theme grows in magnitude and importance the longer we dwell upon it. It is a very sacred function that we enter upon, when we rise, saying, "Let us pray." Performed worthily, in the true spirit of prayer, with reverence, humility, trustfulness, sympathy and wisdom, the offering will be accepted by the Hearer of Prayer, many souls will be lifted up and taught how to pray, and sevenfold blessing will come down upon our own heads. In the fuller prayers of the Sabbath Service, in the briefer ones at the opening and close, at the Lord's Table and Baptisms, at funerals, in prayer meetings, in special services, at the bedside of the sick and dying, in pastoral visits, at the family altar, with individual souls, and at other times still, we are called on continually for the exercise of this gift. It is worth cultivating most assiduously. It may often do more good than preaching, "especially to them who are of the household of faith." We know not what we should pray for as we ought; but the Spirit helpeth our infirmities. "Lord, teach us how to pray!"

NOTED PREACHERS.

R. S. Storrs, D.D., LL.D.

Rev. Richard Salter Storrs, D.D., LL.D., is of New England parentage, and was born at Braintree, Mass., August 21, 1821. His preparatory studies were pursued at Monson Academy, Massachusetts, and his collegiate course at Amherst of the same State. At this College he graduated in 1839, when 18 years of age, the youngest man of a large and brilliant class. He immediately entered the law office of Hon. Rufus Choate, and spent two years in a course of legal study. From the feet of this Gamaliel he passed into the School of the Prophets at Andover, where he completed his studies in 1845. The Harvard Congregational Church at Brookline, Mass., at once extended a call to him, which he accepted, and filled its pulpit for thirteen months with an ability that gave splendid promise of his future greatness.

At this time the Church of the Pilgrims in Brooklyn, N. Y., recently organized, in possession of a new stone church edifice more elegant at that date than any other structure of the kind in that city, was seeking a pastor, and having recognized in Dr. Storrs the preacher whom they needed, called him to the pastorate. He accepted the invitation and was installed in November, 1846. Dr. Storrs immediately drew about him a large, wealthy and intelligent congregation, displayed the most commanding talents, and entered upon a career of solid and distinguished success.

In 1848 he became editorially associated with Drs. Leonard Bacon and Joseph P. Thompson, founded the *New York Inde-*

pendent, and for several years contributed articles characterized by great thought and polish of diction, which did much to make that journal a power.

Union College, Schenectady, conferred upon him the Degree of D.D. in 1853. Harvard University duplicated the honor in 1859, and the College of New Jersey followed with the Degree of LL.D. in 1874. These Colleges only honored themselves by thus decorating Dr. Storrs, who has made it manifest by all his sermons, speeches and published writings for many years that he is one of the most accomplished scholars in America. Indeed, he has, in some respects, few, if any, superiors. He is not voluminous as an author, but the few books he has published show a comprehensive mind, varied learning, thorough mastery of every subject with which he deals, and a rhetoric of the most polished and finished character. His interest is deep and abiding in all that pertains to literary, artistic, patriotic, historical and theological affairs. And whenever called upon to stand forth as the champion of any good cause he has responded with alacrity, and has always proved himself the eloquent orator.

For many years Dr. Storrs delivered his sermons from manuscript, but a few years ago, when his church was undergoing a thorough renovation and his congregation assembled in the Academy of Music, he laid aside his manuscript, and demonstrated that the preacher without notes may not necessarily be diffuse and illogical, but with thorough preparation may combine whatever is excellent in both modes of delivery. He has since advocated as well as practised the extemporaneous method of preaching, with the most gratifying results. His treatment of every subject he handles is cumulative. His illustrations drawn from nature, science, history and biography are strikingly poetical and beautiful, his language is invariably chaste and pure, and his delivery slow, distinct, emphatic, and impressive. The grandeur of his closing paragraphic sentences are of the most elevating and inspiring character, and carry his audiences with him into scenes of magnificence and glory. In person, Dr. Storrs is large, tall, stately; in manners, dignified and polite; in intercourse, to his tried and trusted friends, cordial; and in social life genial, and often witty and humorous.

In theology he is thoroughly evangelical, a representative of the most advanced culture of the American pulpit, has adorned every station he has been called upon to fill, and stands to-day among the very foremost ministers of the Protestant Church.

QUESTIONS OF THE DAY

Temperance and Sunday Closing.

CANON LIGHTFOOT.

We have the very best evidence in the world that our efforts in the cause of temperance have not been unsuccessful. In the Queen's speech allusion was made to the effect of these efforts on the revenue. While all other sources of taxation are more or less elastic, the Chancellor of the Exchequer discovered no elasticity in the matter of the taxation of alcoholic drinks —in other words, our efforts are beginning to tell on the revenue. Hence an article in a recent number of *Macmillan* is entitled, "Disastrous Effects of Sobriety!" May these disasters accumulate on our devoted heads. The writer is laughing in his sleeve throughout. There is a tone of banter running through the article, but it is a cry of alarm as to the effect of the temperance movement on the finances of the country. It appears that at the present time forty-four per cent. of our taxation comes from drink, and the writer, taking up this theme, asks himself what is to become of the finance of of the country if these temperance efforts progress to any extent with the same speed which has attended them

hitherto. There is every reason to believe that this reduction is due to the facts that our efforts are telling on the hard drinking of the country. They will also tell in the reduction of the expenditure on the police, on jails, on working houses and lunatic asylums. The Sunday closing movement is also intimately connected with the reducing of hard drinking—men on that day have their time to themselves, and so drinking goes on from hour to hour, and thus the habit of hard drinking is engendered and continued over the week. The bill compelling Sunday closing has been called tyranny. It is coercive legislation, but not tyranny. All legislation is coercive. What reason is there that the beer shop should be open, or that it should have any exceptional favor extended to it that is not extended to the bread shop or to the tea shop? This matter should be pressed forward on all sides by representatives of all opinions of all religious Communions. It should be a thoroughly catholic movement, for all classes are affected by it. But it is also distinctly a workingman's question. It is a question for the workingman, for his wife, and for his children. They know better than anyone else whether this curse of drinking is not the great moral curse of the country. They can tell whether Sunday drinking does or does not lie at the root of the evil. Let them declare their opinion, and if they will only do so readily, resolutely, persistently, candidly, a decision that will relieve us of this incubus of intemperance will soon be rendered.

Sabbath Desecration by Railroads.

Rev. S. D. Storrs.

More men in this our beloved country are demoralized through running trains on Sunday than are converted in heathen lands, and they are among the very best men we have, men of intelligence, men of earnest thought, men that are self-sacrificing, and yet are deprived of the rest and the blessings of the Holy Day. I do not meet a railroad man that does not want the Sabbath. They cry out under their privation; they give expression to their desire for rest and the privileges which the day of rest gives. It is not with the railroad men, nor with the railroad companies that the fault lies; it is the outside infidel pressure, the worldly pressure outside, that causes those trains to run Sunday after Sunday every week of the year. There are not less than fifteen hundred men in Kansas who have no certain Sabbath, and cannot get it. One who had been in the employ of a Railroad Company for five years said to me, "For these five years I have had but six and one-half Sundays, and then only because of sickness and death in my family." What I want is the combined influence of Christians from the Atlantic to the Pacific. We want a Sabbath of thought and prayer, and God will give us the victory I verily believe. I think it may be hastened with combined effort. Our railroad men ought not to be demoralized longer by this seven days' work, week after week and year after year.

PRAYER MEETING SERVICE

The Right Spirit, Where and How to Get It.

Gideon Draper, D.D., New York.

Push is characteristic of the age. It eminently distinguishes Christianity in a material sense. There is an unprecedented running to and fro in the land, planting Churches, multiplying Sunday-school appliances, planning works of benevolence, and homes of charity. *Work, work, work,* is the ceaseless motto, and the inculcated "line upon line," until the hands grow weary and the heart faint. The imminent danger is of most solemn duties perfunctorily discharged, and services degenerated into routine, becoming mechanical and cold. If the people do not "love to have it so," they at least expect to have it so, and do not look for immediate and continuous spiritual blessing.

The army of the Lord waxes great in numbers, the congregations are exceptionally well housed, their wealth has increased a thousand fold, and with it social position and influence. Are there corresponding religious results? Is there proportionately as large an ingathering of souls, as rapid extension of the Master's kingdom, as mighty victories, as aforetime? Does the passion of soul-saving burn as warmly in the saved heart? Is it the controlling, all-conquering animus of the Church of to-day? The ten thousand Methodist pastors, with their millions of followers all aflame with holy fire, would set the world ablaze. The venerable and Godly Bishop Simpson recently well said: "The great need of to-day is not of more churches, but of more spiritual power." To modern believers is the command given, "Tarry in Jerusalem:" "Wait for the promise of the Father." Such standing still, reverently, penitently, beseechingly, would be quickly followed by a simultaneous "forward," all along the lines. If a bugle call from the powers that be to the entire Methodist body, in the old world and the new, in the lone mission field and in the home center, should sound a halt for the endowment of power, skirmishing would give place to Tel-el-Kebir victories, overwhelming and universal.

We believe, the Church believes, in the Pentecostal story. What is that story? That each believer may become a witness, a worker, a force. After the Spirit-fulness, there was not a drone in the whole hive of the early Church. All prophesied and bare testimony, and there were added to the Church daily such as should be saved. Like conditions would secure like results to-day.

This general effusion and diffusion of Spiritual power is the universally felt want. Sin and Satan, heaven and hell, Jesus and Holy Spirit, are still the same. With the ministry, the office-bearers need an especial anointing. In addition to the ordinary vows of the private member theirs are additional and mighty obligations. A solemn consecration should distinguish them who "bear the vessels in the house of the Lord." In the beginning it was only men full of the Holy Spirit who were chosen even to "serve tables," and they were set apart to their temporal work with prayer and the laying on of hands. The Church has sadly degenerated. A non-Christian may administer the temporalities, and dead souls fill the sacred places. The spiritual tone is lowered. The minister's hands are tied. He cannot lift the burden alone. It is significantly true, "like Church officers, like Church members." If perchance a babe is born, it dies from exposure. If the leaders of the Lord's host are faithless, what can be expected of the privates? And this is the condition of many Churches to-day, and the cause of their barrenness. If stewards, trustees, leaders and Sunday school superintendents were "full of the Holy Spirit," the Church would sweep on to rapid conquest. Let the preparation begin in the official meeting, and it will penetrate the whole body. "Be ye clean that bear the vessels of the Lord." Let the pastors faithfully and courageously do their duty in this regard with earnest prayer and tearful pleading, *themselves setting the example.* "Tarry," "wait," "stand still," and the Lord-given command, "go forward," shall not be meaningless and void. The Church, by its successful inroads on Satan's kingdom, will demonstrate its right to be, and the purpose of its being, and the mouth of its enemies shall be stopped.

The Prayer Meeting.—It is cheering and delightful to know that the earnest, fervent prayer of one holy man, even in the depth of his retirement, availeth much Well may we contemplate with praise to Him who heareth prayer, the wonderful power of such men as Abraham and Jacob, Moses and Elijah, David and Daniel. But we must not allow the high encouragement we gain from these examples to render us insensible to the force of that assurance of our blessed Lord: "If any two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father who is in heaven."

HELPS IN PASTORAL WORK

Praying and Working.

CANON WYNNE, DUBLIN.

I begin to find as I go about among men and women, how hard it is, in the press and hurry of life, amidst its thousand interests, and pleasures and pains and eager desires, and daily companionships and habitual setting of the thoughts in time-worn channels—how hard it is to get any practical influence on any one. And emotions change so fast, and other influences come so quickly, that for my influence to be a permanent power in changing the current of a life seems almost impossible. And truly to any large or decisive extent, "with men it is impossible." Therefore he who would carry out ministerial work with any effect is driven to *prayer*. His experience of powerlessness sends him to the Omnipotent Power. We should, therefore, always endeavor to make our praying keep pace with our working.

It has been said that a good sermon is always prepared "on the knees." I believe it is the same with all our work. It is only well done "on the knees." Before the work is undertaken, it is commended to God for His blessing. While it is being carried out, though the body may be active, and the mind with all its energies at full stretch, yet the spirit is in the attitude of prayer. And when the work is done, it is followed with renewed beseechings that its weakness and faults may be pardoned, and that through its stumbling efforts a real benefaction may be conveyed.

Thus the daily parochial round becomes a walk with God. Before we start, as we lay out the programme of duty in our minds, we spread it before Him in prayer. We tell Him what we are going to do, whom we are going to see. As we knock at each door, the heart is knocking at heaven's gate, that it may be given to us what to say. As we kneel by the bedside of the sick and dying, we speak for them with happy confidence to the known and trusted Friend who is standing between us and them. As we mount the pulpit stairs, the hand may cling to the railing with a tremble of natural nervousness, but the heart clings in childlike trust to the hand stretched out from on high, and strong in His strength we speak to the few or the many, the learned or the unlearned, the great or the humble, the message He bids us speak for Him. And then when the evening comes, and we kneel in the solitude of our chamber, we tell Him the story of our work, and one by one we bring Him the names of those whom we have seen and spoken to; and those whom we have toiled for in the day we pray for now, and we tell our Father of our hopes for them and our fears for them; and believing that He loves us, and hears our prayer, we lay out their cases before Him, and plead for them, that they may be pardoned, strengthened, and comforted. And so the sacred bond between pastor and people grows closer and dearer as it is embodied in the golden link of sweet communion between the pastor and his God.

Frivolous Conversation Should be Avoided.

Was it a genuine pastoral visit? Why not? The pastor called at the house of one of his parishioners, found the members of the family with others of neighboring households in a high state of hilarity, and in no mood to listen to the solemnizing conversation of one who had a message of life and death. He therefore joined in the merry laugh, told the witty story, appeared as one of the gayest

of the gay, and left that giggling circle in a more gleesome condition than when he entered it. By this course of conduct did he not win the favor of that youthful, merry band and open the way for an attentive consideration of the words of truth and soberness which on a future occasion he might drop into their ear?

Perhaps so, but the reverse was more likely to be the case. True religion is cheerful, but never frivolous. Its joy is perennial, never evanescent or boisterous, and always unites "trembling with its mirth." The pastor of the flock should be its best exponent in the community, the exemplar of all, especially of the young; and if his outré conduct tends to evaporize religious thought and feeling from the lambs and sheeplings of his flock, instead of having gained by it a vantage ground for future pastoral work, he has lost in some measure his claim upon their respect, and henceforth his feet in that household will stand on slippery places. When Paul became "all things to all men, that by all means he might save some," he did not join the drunkard in his debauch, nor the lustful in his sensualism, nor the clown in his buffoonery, but he made himself agreeable as a Christian gentleman without any airs or self-assumed superiority, but in all kindness and gentleness, and with all becoming gravity and cheerfulness, he comported himself so as to win the attention and gain the esteem of those among whom he mingled. His pastoral visits never degenerated into mere gossipy conversation or youthful frolic, and therefore his whole mien was a testimonial to the beauty, simplicity, and attractiveness of the religion of Jesus. The pastor of the day should follow Paul as he followed Christ.

J. S.

PREACHERS' INTERVIEWS

Careful Sermonic Preparation.

On the preparation of sermons allow me to suggest the utmost carefulness. Never extemporise or get up to preach without knowing what you intend to say. Your people come for wisdom, and should not be supplied with nonsense or nothing. After studying the best models of sermonising, take your own plan. Here you have full scope for the freest exercise of your talents. We do not presume to say whether your sermon should be philosophical, or argumentative, or didactic, or illustrative, for the sermons which are most effective usually combine all these properties as occasion may require. Two things, however, we mention with emphatic solemnity. Your every sermon should point sinners to Jesus for salvation; because just as there is a way to New York from every part of our country, so there is a way to Jesus from every text in the Holy Bible. And the design of your every sermon, apparent from first to last, in the eye of every hearer, should be practical and saving. Let it be manifest on all occasions that you are seeking the eternal good of souls. In order to accomplish your sublime object, let me only say further here, let your style in which you write for the pulpit (you may employ what learned terms you please in writing for the press) be simple, clear, vigorous, tender, full of strong affection for the people whom you address. "He is the most powerful preacher," said Dr. South, "and the best orator who can make himself understood." We venture to add that he is the best minister of God, who by means of sermons carefully prepared and earnestly spoken, can reach the hearts of men, and make them flee from their sins to their Saviour.

T. J.

Time for Study.

A single word about your time for study. Begin early in the day. Do not come to your books when every power of thought is exhausted and sapless. Let God's work have the first crush of your intellectual grapes. By proper arrange-

ments your first four or five hours of nearly every day may be given to literary duty. Dr. Chalmers did much in the composition of his great sermons between seven and nine of the morning. Every one can make his own division of time, but we are satisfied from good evidence that your best plan is to devote the forepart of your day to studious labour, and leave the after-parts for pastoral visitation, public meetings, and needful recreation. J. T.

Plagiarism.

You need not be afraid that reading properly used will involve you in the crime of plagiarism. Be a learner, not a copyist ; be a student, and not a scribe. We have seen it stated on high authority, and could ourselves produce an example from Spenser, that many lines in Shakespeare's dramas are borrowed from the writings of others, but were so mastered by the bard of Avon that his originality is never questioned. Michael Angelo, the most original of modern artists, knew the excellency of every statue and painting in the world. And in addition to a good knowledge of ancient worthies, every minister should study the best sermon writers of modern times, such as Butler, Simpson, Hall, Jay, Guthrie, Taylor, Brooks, Armitage, Spurgeon and others, to learn the best methods of reaching human souls in our own times with the quickening force of Christianity.

J. T.

CHRISTIAN EDIFICATION

More 'Sweetness and Light" Among Christians.

By Thomas Croskery, D.D., Professor, Magee College, Londonderry.

Christianity is both a force and a refinement. It is conceded that the Christians of our day are not wanting in fire and strength, but it will be admitted by all that Christianity would gain a new attraction if it embodied more of that "sweetness and light" which lent such a grace to Hellenic life. We are happy to think that it is not a non-existent quantity in the Church of our day, and that there is nothing in Christianity, evangelically understood and interpreted, that is hostile to the utmost refinement of which our nature is capable. Let men say what they will, culture is no stranger to Calvinism or Evangelicalism or Puritanism, or by whatever name it is to be called. Take the French school of Reformation, which included many of the most cultivated men of that age; take Bunyan, Baxter, Howe, in our own Puritan age; take Thomas Chalmers, Robert Hall, John Foster, Isaac Taylor, Thomas Erskine, Edward Irving, James Hamilton, Hugh Miller, Michael Faraday, David Brewster, James Simpson, Edward Forkes, Clerk Maxwell, in the two generations that have recently closed. All of these men had enough of genius or culture to save them from being ranked with the Philistines, yet not one of them all regarded culture, as it is regarded by so many in our days, as a substitute for religion. There is no natural antagonism between these two things. It is not a true culture rounded on all sides, but a selfish, narrow, one-sided culture—like that, say, of Walter Savage Landor, who had more light than sweetness—that stands apart from religion. It is a great point to know that religion is the basis of moral and practical life to men of the most advanced and liberal intellect.

If religion is anything to man, it is everything. If it has any authority, it has authority over the whole man. It has undoubtedly strengthened the intellect, chastened the morals, sweetened the temper, and enlarged the imagination of thousands. How often do we find truly religious men, who have been shut out from the pleasures of moral or æsthetic culture, exhibit an insight and a sweetness of character not only not attained by

their class without religion, but not even by those having access to all the fountains of culture, religion alone excepted! I hold that regeneration adds to the intellectual equipment of those brought under Divine influence. We also find men in the humblest walks of life manifest the ornament of a meek and quiet spirit, which is near akin to the highest culture, and which no culture of the intellect, apart from religion, can impart. We can well understand this, for the Apostle Paul, in his Philippian Epistle, shows the full extent of Christian character by the enumeration of those graces or principles which he commends to Christian study: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely." The only difference is that the Apostle puts the "light" first and the "sweetness" last; and this is the true order, for the truth represents what is needful as the basis of Christian character, and the "lovely" what tends to its highest ornament.

It is useless to deny that some Christian people have not realized their full responsibility to use all the parts of their nature for the glory of God and the good of man. Perhaps the cause is to be found in what we may justly call an exaggerated view of man's relations to God, which makes all interests merely human, appear trivial and unimportant. Undoubtedly regeneration is of primary importance, and human culture is only secondary, and it may be wise to draw the line deeply between the world and the Church, so as to discourage the belief that culture might be a substitute for religion; but can we ever forget that religion loses none of its purity, or beauty, or impressiveness by the addition of that culture which the world holds in such high estimation? One reason why religion is so often unwelcome to men of taste is that it is so partial and inadequate as a representation of the mind and character of Christ.

Christians must not be dry, hard, unsympathetic. There are people who imagine that the more disagreeable they can make themselves the more are they to be commended for their faithfulness. Such men have no true idea of Christ's mind, and no true heart for the expansive features of the Church. In point of fact, the cause of antagonism between religion and culture lies in the inadequacy of our religion to express the sublime conception of our Lord Himself. The nearer we come to Christ, the more beautiful we shall be in character. Christians ought therefore to cultivate more "sweetness and light." They will then have "culture" without "anarchy," for there is a sort of culture which tends to anarchy by teaching us to put little confidence in any authority which this imperfect world can show, and the enlargement of our knowledge will be accompanied by no weakness of guiding skill. All our powers will be brought under subjection to Christ, who is Lord over every part of life, intellectual, moral, æsthetical; and in the degree that we subject ourselves to the guidance of His Spirit shall we grow in all the beauty of a holy character, have a more resisting force against all the evil of the world, and become more powerful for good. We want refinement as well as vigour; we want grace in the double sense of religion and æsthetics; we want that beauty of character which stands in no relation to effeminacy, but only softens and chastens true greatness and strength. If this style of living were more common, such writers as Dickens would have less excuse for their travesties of Christian life and Christian people. Let Christians remember they are the lights of the world. Just as nearly as all the light that streams upon the world comes not directly from the sun, but is reflected from the thousand objects by which we are surrounded, though these have no light in themselves, so nearly all the light that streams from the Sun of Righteousness passes through Christians into the world, and is the demonstration of the glory and beauty of Christianity itself.

The devoted Minister, who will give himself, every day, heart and soul to his people, will have his reward even in this world.

The Child-Teacher.

Rev. A. Legge.

A watch will not go properly if the mainspring be out of order. A teacher cannot fulfil his duties rightly unless his heart be true. When there was a foolish dispute amongst the disciples of our Lord as to who should occupy the highest positions in His kingdom, he called a little child to Him, and set him in the midst of them, and said to these men who were to be the teachers of the world, "Except ye be converted, and become as litttle children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me." Matt. xviii., 3, 4, 5. We can picture to ourselves the child shrinking from the gaze of the men who stood round, astonished at the unexpected position in which he found himself placed—"humbling himself." We may learn from the child the qualifications essential to the teacher if true teaching work is to be done. Three steps in the spiritual life are pointed out to us.

I. The Changed Heart. "*Become as little children.*" The conversion which is expressed by these words is the starting point. Without it we are unfit for our work, because we cannot understand it. The old life is put away as a dead thing. The pride, the so-called independence, the many prejudices of former years are laid aside. A new life is begun. Men become as little children—learners at the foot of the Cross. With the new life a new view of spiritual things is presented to us. We see the "beauty of holiness;" we understand the *happiness* of living to God. For such a child-like heart as this must every teacher most earnestly pray.

II. The Humble Spirit. "*Humble yourself as a little child.*" This is the spirit which characterises the inner life of the new man. It marks the fact of true conversion. It is the secret motive of all true Christians action. A child shrinks from a conspicuous position, it trusts itself simply and entirely to a father's love. The humble desire to do God's will possesses the heart. To wake up in the likeness of Christ, and to be with Him for ever, is the one hope, the one eager desire of the loving heart. It was in the humble spirit of the child that Whitefield replied to the self-satisfied religionist who asked him whether he thought they would see John Wesley in heaven, "No, sir, I fear not. He will be so near the throne, and we shall be at such a distance, that we shall hardly get a sight of him."

III. The Active Love. "*Receive one such little child in My name.*" This is the third step. The heart has been turned from the world to God. The humble spirit has been acquired. Then the character has been formed for true work for God. And the heart that overflows with love must work. There are two ways of receiving a little child. You may receive a child for your own pleasure. It is a joy to you to take it in your arms, to play with it, to listen to its prattle; and yet you may not consider what the effect of your treatment of the child may be upon its whole life. It may amuse you to spoil it, or even to suggest wrong things to it. Then you do not receive it in Christ's name. But you may receive a child with all the reverence due to a young life which has to be trained for eternity. It will be just as great a pleasure to you to play with it and listen to it

as in the other case. But you will see in its countenance, in its innocence and simplicity, the reflection of the very character of Christ Himself. You will do nothing which can in any way lessen the brightness of that reflection. While you are teaching the child you will let the child teach you. *In Christ's name.* Those little ones, redeemed of Christ, loved of Christ, blessed of Christ, we must be glad to welcome them in His name. How full of joy is the task of a teacher who has entered on his work in the right spirit!

HELPFUL HINTS FOR WORKERS

The Influence of Mind Upon Body. Illustrated From a Physician's Practice.

By A. D. Elmer, M.D.

The influence of the mind upon the body is apparent when we consider that the brain is not only the receiving, but also the distributing reservoir of the nervous system. When anything occurs to disturb the equanimity of the mind, the brain immediately telegraphs the news over the wires, or nerves, to every organ in the body, and the result is, that they are more or less interfered with in the performance of their respective functions.

To illustrate: It is a well known fact that a paroxysm of anger renders the bile as acrid and irritating as a dose of calomel; excessive fear relaxes the system, while intense grief arrests the secretion of the gastric juice.

The influence of the brain on the digestive organs is so direct, that in cases of injuries to the head, and in some forms of acute brain disease, nausea and vomiting are among the earliest symptoms.

Its influence over the action of the heart and lungs is familiar to every one, as seen in cases of intense grief, sudden bad news, etc., manifesting itself in fainting, sighing and palpitation.

Is it therefore at all to be wondered at that the progress and duration of a disease are powerfully influenced for good or evil by impressions made on the mind either from within, by the patient's own mental condition, or from without by *friends*, who, from their manner of conversation, influence the patient favorably or unfavorably, and in the latter case have even forever quenched the feeble flame of life, when, with more cheerful surroundings and impressions, it might have been kept burning.

Let me recall one or two cases to show this influence.

Case I. was that of a lady, suffering from a severe attack of peritonitis.

In such cases, of course, opium is used to keep the patient in as quiescent a state as possible, and while under its influence her facial expression was one of extreme debility.

Naturally, when her friends learned of her illness they visited her. Some of them expressed the opinion, that she looked very badly and probably would not live very long, while one more *considerate* than the rest volunteered the cheerful information that Mrs. So and So (whom the patient knew very well) had died that morning from *the very same disease*; and as if to make matters worse, three of the patient's friends, one after another, died with peritonitis while she was ill with the disease, and the news of their demise was faithfully carried to the sick lady to help her on to recovery. The effects of such communications on the sick are sometimes disastrous, nullifying the action of medicine, and putting at naught all the efforts of the physician to stay the progress of the disease.

In the case just refered to, I was obliged (in order to prevent serious consequences) to prohibit the visits of relatives and friends, excepting those who were actually in attendance on her. She then commenced to recover, and ultimately gained her health and strength.

Case II. was that of a lady suffering from neurasthenia, or nervous exhaustion, and consequently in a depressed state of mind.

She was progressing quite favorably toward a recovery, when unfortunately inflammatory rheumatism attacked one of her lower limbs. Of course, this did not tend to encourage her, but she bravely set to work to overcome, if possible, that difficulty.

I had left her one evening in quite good spirits, when, imagine my surprise, on visiting her next day, to find her very much prostrated and complaining of intense pain across the abdomen, which

had been so severe as to prevent her sleeping during the night.

The first question she asked me was, "Doctor, is this intense pain that I am suffering *rheumatism of the bowels?*"

In endeavoring to ascertain the cause of this new complication, I was informed that shortly after my departure the day before she commenced to have pain across the stomach and bowels, which, becoming more severe, she had recourse to hot poultices to relieve, and while so engaged a lady visitor came in, and remarking on *how badly the patient looked*, and seeing what was being done, said, "that she knew just how to pity her, that she must be suffering terribly, *that her mother had died from the same cause*, and that it was *rheumatism of the bowels.*"

This pernicious and gratuitous piece of information was received in all faith by the patient, and it took the most positive assurances on my part *that such was not the case*, before she commenced to have any relief from the pain.

I might cite numerous cases to show the power of imagination over disease, but these two will suffice.

Now the remedy for all this lies in the fact that we must encourage, not discourage, that we must be extremely careful how we enter the sick room, what conversation we carry on there, and to keep all disagreeable subjects away from the patient. Bring sunshine and gladness, not gloom, warm hands and warm hearts, not a cold chilly demeanor, and the sad eye will brighten at our approach, and we will have the satisfaction that we have given the sufferer pleasure, not pain, have given him hope, and not saddened his heart with despair. In closing, I would in justice say that there are those *who are endowed* with a kindly spirit, and whose attentions are soothing and comforting to the sick and afflicted, and who, when they find that all human aid is vain, point the way to a better land, where suffering is unknown.

Live it Down.

By Edward O. Flagg, D.D., of Grace Church (Episcopal), New York.

The following poem was written and published by the author upon an interview with a friend who had been severely scandalised, and had been very much oppressed in consequence. Originally published in the *Church Guardian*, a brother clergyman, who had also been the victim of slander, having read the lines, had them set to music and sent a copy to the author, stating that they had been a great consolation to him in his affliction.

Has a foolish word been spoken,
Or an evil deed been done;
Has the heart been almost broken
For the friends that now disown?
Let not coldness or the frown
Shake thy manhood—live it down.

Is the stern traducer sneering
Trusting innuendo vile;
With the world's opinion veering,
Basking in its fickle smile?
What are gossips with their frown?
Buzzing insects—live it down.

Verdict fairer will be given
In the sober after-thought;
Charity, sweet child of heaven,
Judgment harsh will set at nought.
Then will grieved mercy's frown
Smite the slanderer—live it down.

But if man refuse to soften
For that weakness he may feel,
There is One forgives as often
As to Him we choose to kneel.
Droop not then if all should frown;
With such friendship—live it down.

MISSION FIELDS

The Origin and Progress of Christian Missions.—No. I.

The religion of Christ is essentially missionary. Man needs the Saviour, and Christ commanded that the Gospel which unfolds Him should be preached to every creature. The apostolic age was characterized by an intense missionary spirit. The whole Church was an organization for the propagation of religion, and its members went everywhere preaching the word. The success of these efforts was so great that at the close of the first century there were about 200,000 Christians, at the close of the third century about 600,000, and Christianity became the religion of the State near the end of the fifth century.

Although after this missions were carried on in a great measure in a formal spirit, and often by weapons that were not

spiritual, yet there were here and there men of apostolic fervor engaged in spreading abroad saving truth and seeking to win souls to Jesus. But in a vast majority of instances, proselytizing orders of monks and princes took the place of congregations of God's faithful children seeking to carry out the spirit of Christ's last command. Europe had largely become nominally Christian in the thirteenth and fourteenth centuries, when missionary activity wholly ceased, and Mohammadenism began to overrun many Christian countries. Even the great Reformers, Luther and Calvin, failed to appreciate the obligations of the Church to the outside world, and bent all their energies to reclaim the erring within the limits of the Church. In the sixteenth century two missions were instituted—one to Lapland in 1559 and one to Brazil in 1555—but neither of them produced much beneficial results. The seventeenth century was illumined only here and there by a missionary star. Seven men at Lubeck covenanted to be true to the missionary mandate, and Peter Heiling went from Paris to Abyssinia, where he translated the New Testament into the Amchar language. The German Church was aroused in 1664 by a stirring appeal from Ernst Von Welz, in which he asked these pointed questions: "Is it right for us Christians to monopolize the Gospel? Is it right that we have so many students of theology among us, and do not urge them to labor in other parts of the vineyard? Is it right that we spend so much money in luxuries upon ourselves and hitherto have not thought of contributing anything for the diffusion of the Gospel?" This and other appeals were followed by an appropriation of $9,000 for missionary work.

LIGHT FROM THE ORIENT ON BIBLE TEXTS

The Early History of Abraham Illustrated from the Cuneiform Records.—No. I.

By Rev. Professor Francis Brown, Union Theological Seminary, N. Y.

Before the Hebrew people had any independent life, there were settled along the lower course of the Euphrates great numbers of people belonging to the same Shemitic race, and populous cities were scattered over the whole region which we call Babylonia. Most of these cities were on the left, or north-east bank of the Euphrates—the side toward the Tigris—but a few, and among these two of great importance, were on the right bank. These two were *Barzipa*, or *Borsippa*, in the northern part of Babylonia, whose ancient name was *Accad*, and *Uru*, in the southern part, called *Shumer*. Borsippa, in the land of *Accad*, is now represented by a pile of ruins called *Birs Nimrûd*. Uru, in the land of Shumer, left traces which pass by the modern name of *Muzhair*. It is this Uru which is of present interest to us. For in all human probability it was from this Shumerian town that Zerah, the father of Abram, set forth with his son, and his son's wife, and his grandson, to seek his fortune in a new land (Gen. xi., 31).

It is true that the Bible calls the city not "Ur of the land of Shumer," but "Ur of the Chaldees," yet when we find in the Assyrian monuments from the ninth century, B. C., on, that the whole district of country which was divided into Accad and Shumer passed also under the name "land of the *Kaldû*" (Chaldeans), it is not hard to believe that the Hebrews used an accurate name for the city from which their ancestor came out, and that this was no other than the Shumerian Uru, especially since the monuments never name Chaldeans as living anywhere else than in the territory of Babylonia.

Zerah and his party travelled northwestward several hundred miles, and ended their journey for the time in the city of *Haran*, which we find named in an Assyrian inscription as early as the twelfth century, B. C. It was situated on the river *Bêlich*, a tributary of the Euphrates, flowing into it from the north. It lay on the line of what became afterwards the great military route from Assyria to Carchemish, Hamath and Canaan. Whether or not it was Zerah's original plan to go farther, we know at all events that he was not destined to do so, and that his whole company spent a considerable time in this Mesopotamian city. That there were more persons in the party than those whom Genesis names, we can hardly doubt; retainers there must have been—perhaps also comrades and friends. Some of these may have remained behind and established a permanent colony.

BEAUTIFUL THOUGHTS

HOME—heaven's fallen sister.

Know how sublime a thing it is,
To suffer and be strong.
—*H. W. Longfellow.*

Lovest thou God as thou oughtest,
Then lovest thou likewise thy brethren.

I lean my hand against the day
To feel its bland caressing;
I will not let it pass away
Before it leaves its blessing.
—*J. G. Whittier.*

Whate'er pursuits my time employ,
One thought shall fill my soul with joy;
That silent, earnest thought shall be,
That all my joys be found in thee,
And all my hopes shall rest on Thee,
On Thee, my God, on Thee!

The serene silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—*Spurgeon.*

Let us beware of losing our enthusiasms. Let us ever glory in something, and strive to retain our admiration for all that would ennoble, and our interest in all that would enrich and beautify, our life.—*Phillips Brooks.*

"I am not tired of my work, neither am I tired of the world, yet when Christ calls me home, I shall go with the gladness of a boy bounding away from school. Death will never take me by surprise, do not be afraid of that. I feel *so strong in Christ.*"—*Dr. Judson.*

FRUIT WITHIN REACH.—God hath graciously ordered it, that the most useful and necessary truths for the afflicted saints hang on the lower boughs of this tree of life, within the reach of a poor Christian, who is but of an ordinary stature in knowledge.—*Gurnall.*

May we not believe that heaven will be the home of art and beauty as well as of holiness? We often hear our future life spoken of as a final state; brethren, there is no point of finality in our experience, here or hereafter; however far we go there will always be some higher point to reach.—*Bishop Clark.*

It is impossible for two Christians to be exactly *like-minded*—it is not in the nature of things. But all Christians should be *like-hearted*—one in allegiance to Christ, one in love, one in hope, one in motive, and in the purpose of heart and life. There are but two classes, the saved and the lost, the Church and World; nothing ought to separate any part of Christ's Church from any other part.

The best and most important part of every man's education is that which he gives himself.—*Gibbon.*

It is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly; made to feel his need of God; to feel that, in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in heaven who loves him with an eternal love; and a Holy Spirit in heaven who will give him a right judgment in all things, and a Saviour in heaven who can be touched with the feeling of his infirmities.—*Charles Kingsley.*

"They tell us that in some tractless lands, when one friend passes through the pathless forest, he breaks a twig ever and anon as he goes, that those who come after may see the traces of his having been there, and may know that they are not off the road. Oh, when we are journeying through the murky night, and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of His foot, and the brush of His hand as He passed; and to remember the path He trod He has hallowed, and that there are lingering fragrances and hidden strength in the remembrance 'in all points, tempted as we are,' bearing grief for us, bearing grief with us, bearing grief like us."—*Dr. Maclaran.*

All things invite to action. What we give, we must give directly; and what we do, we must do at once. We have great aims—aims that are worth living and dying for—that the wilderness may rejoice and blossom as the rose, that slaves may drop their shackles, that nations may change their gods, that Christ may finish His riumphs over all the powers (human and satanic) which through the night of ages have insulted the majesty of God and prolonged the misery of man. These are our aims—*aims* vast as the joy of Jesus; and our *prospects*, to borrow the well-worn words of our Judson, are "bright as the promises of God."—*Rev. Dr. Stanford.*

Sunday is the golden clasp that binds together the volume of the week.—*H. W. Longfellow.*

4. Hope Yet.—EPH. iv., 19.

Captain Burnaby, in his "Ride to Khiva," relates that in the course of his trip, passing over the frozen steppes, he was attacked by severe frostbite, and was in great danger. The remedy used was naphtha, which was vigorously rubbed on the affected parts. For some time their endeavours seemed in vain. At last, in reply to the enquiry, "Does it hurt?" came the answer, "A little." "Capital!" they exclaimed, "you are saved." When under the pungent appeals of God's Word in the ministry of His truth men are at all aroused in conscience there is hope for them; but if seared at heart, "as with a hot iron," and insensible, their condition is full of foreboding. Be thankful, sinner, if conscience smites; at least you are not "past feeling" and "twice dead" yet.

5. The Greatest Conquerer.—REV. iii., 5.

A Senator relating to his son the great honours decreed to a number of soldiers whose names were written in a book, the son was importunate to see that book. The father showed him the outside. He desired him to open it. No, by no means; it was sealed by the Council. "Then," said the son, "tell me if my name be there." The father replied, "The names are secreted to the Senate." The son desired him to describe the merits of those inscribed soldiers. The father related to him their noble achievements and worthy acts of valour wherewith they had eternized their names. "Such are written," said he, "and none but such must be written in this book." The son, consulting with his own heart, discovered that he had no such trophies to show; he was better for a dance than a march; he knew no drum but the tabret, no courage but to be drunk. Hereupon he frequently retired himself, repented, entered into a combat with his own affections, subdued them, became temperate, valiant, virtuous. When the soldiers came to receive their wreaths he stepped in to challenge one for himself. Being asked upon what title, he answered, "If honors be given to conquerors, I have gotten the noblest conquest of all." "Wherein?" "These have subdued strange foes, but I have conquered myself."—ADAMS.

6. Biblical Inspection.—2 TIM. iii., 16.

There is a bell in the Cathedral of Cologne, made by the melting together of French cannon. It would be a very difficult task, indeed, to analyze that bell and determine whence the cannon came. Something like this, however, is the task before those who adopt the extreme theories of the rationalistic critics of the Pentateuch. You must be supposed to show in the minute literary traits of this series of documents, the dates of their origin, the dates of their combination, and the dates of subsequent editorial supervisions. I, for one, think that, even if it were to be granted that documents drawn from many polytheistic nations and ages were the original constituents of the Pentateuch, we have not touched the doctrine of the inspiration of the combined mass at all. The mass is strangely purified from all false doctrine. A divine fire has burned all adulterate elements wholly out of it, and fused the constituents in a combination wholly new. These cannon are one set of objects; melted together into a bell, hung in a cathedral tower, they are another object altogether. Mere white dust is one thing; compacted into marble, in a vase, it has a ring, and is quite another. These cannon, melted and hung aloft in the form of a bell, are no longer cannon. They are an inspired work. It is our business, indeed, to know all we can as to the composition of this bronze; but our highest business is to ring the bell in the cathedral tower. The moral law, the ethical monotheism of the Pentateuch, have proved their resonance as often as they have been put into practice, age after age. The Pentateuch hung in the cathedral tower of the world has uttered God's voice, and it is our business to ask how we can ring the bell in the heights of history, rather than how it originated by the melting together of many fragments.—JOSEPH COOK.

7. Resurrection.—1 COR. xv., 42.

There is a story told of a workman of the great chemist, Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid, and couldn't be found. The question came up whether it could ever be found. One said he could find it; another said it was held in solution, and there was no possibility of finding it. The great chemist came in, and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. If Faraday could precipitate that silver and recover his cup, surely God can restore our sleeping and scattered dust.

MONTHLY SURVEY

A remarkable work of grace has been going on in Berlin for some months. Rev. F. Von Schleumbach, at one time editor of a German infidel paper and an active infidel club organizer in the United States, became converted through the singing of little children, studied for the ministry, was ordained by the Methodist Conference of Texas, where he was for some time a successful local preacher. His failing health led him to visit Germany last summer. Having recovered, he commenced preaching, with marked success, and was invited to Berlin by Prof. Christlieb and Dr. Stöcker. During the past winter marvellous success attended his religious services in that capital The Emperor and the members of his family became interested. Both rich and poor have been most effectually reached. The most conservative churches threw open their doors to the man whom the King delighted to honor, and the joy and appreciation of the poor at hearing the Gospel were unbounded.

There are delightful religious meetings held every Sunday evening in one of the hotels in Rome, at which Protestant Chrstians in that city from all parts of the world are present. Union meetings are also held at all the Protestant churches every night of the first week of the new year. On such occasions these churches are crowded with interested worshippers.

Col. Bennett H. Young, of the Louisville, New Albany and Chicago Railroad, has ordered that, as far as possible, no work shall be done or trains be run on that road on Sunday.

Billy McGlory's Hall, a notorious drinking saloon in New York city, was crowded with hundreds of the most hardened profligates and abandoned men and women on a late Sunday evening, while Jerry McAuley and some of his best workers conducted religious services.

The Rev. William M. Paxton, D.D., pastor of the First Presbyterian Church of New York city, has been unanimously elected Professor of Homiletics and Pastoral Theology in Princeton Theological Seminary, and has signified his acceptance.

During the year 1882, 830,000,000 gallons of beer were consumed in Germany, making the average number of gallons drunk by each individual about 20.

In Des Moines the license for selling liquors has been advanced from $250 to $1,000, and eleven more saloons have taken out the high license than took out the low.

Mormonism shows signs of great activity. It has thoroughly organized its work in the South, with Chattanooga for headquarters. There is a Presiding Elder for each district, and eighty-five preachers in all. It is asserted that converts to the number of 330 were made last year, principally in Tennessee, Georgia and South Carolina. Within the past few weeks more than one hundred missionaries have sailed for Europe.

In one Presbyterian church in the city of New York there are one hundred members who were once Catholics.

At Turners, in the State of New York, there are six different Protestant churches for a population of 800 Americans.

The trustees of the estate of the late John C. Green intend to found a preparatory school, somewhat after the Rugby model, at Lawrenceville, N. J.

England, with a population of 25,000,000, sends 5,000 students to her two great Universities. Scotland, with 4,000,000 population, has 6,500 students, and Germany, with a population of 43,000,000, has 22,500 students in her Universities.

About one-fourth of all the Chinamen of New York and Brooklyn are in Sunday schools, numbering 600 in all, of which about 40 have made profession of Christianity. All the Evangelical denominations are interested in the work, and it has been found that a teacher to each pupil is the most efficient mode of conducting this Mission work.

A decree has been issued by the Emperor of Austria, allowing the Baptists in Hungary to choose their own pastors and to hold religious meetings, subject to the usual police regulations.

The suspension bridge connecting New York and Brooklyn was opened for traffic May 24. The opening exercises consisted of a prayer by Bishop Littlejohn, presentation address by William C. Kingsley, acceptance by Mayors Lowe of Brooklyn and Edson of New York, and orations by Hon. Abram S. Hewitt and Rev. Dr. Storrs.

The General Assembly of the Presbyterian Church, at its late meeting in Saratoga, appointed the second Sunday in June as children's day, when special services will be held in the churches of their denomination in behalf of the children. This is following in the wake of the Methodist body, who for several years have observed the second Sabbath in June as children's day, when the youth of the Church assemble for worship, are instructed in missionary and educational matters, and are encouraged to lend a helping hand.

BOOK DEPARTMENT, Etc.

A HAND-BOOK OF THE ENGLISH VERSIONS OF THE BIBLE. With copious examples illustrating the ancestry and relationship of the several versions and comparative tables. By J. I. Mombert, D.D. Anson D. T. Randolph & Company, New York.

In the preparation of this volume the author has evidently taken great pains to trace the progress of the common English version of the Bible, through all its changes, to the form in which it is now possessed by more than seventy million of people. The book cannot fail to be both valuable and interesting not only to scholars, but to all readers of the Bible. The complete general and textual indices at its close greatly enhance its value.

MOTHER, HOME AND HEAVEN, GOLDEN THOUGHTS ON; in Poetry and Prose. By upwards of three hundred of the best authors. Introduction by Rev. Theo. L. Cuyler, D.D.

This is an elegant gift book. It is appropriate at all times and places, and suitable to every condition in life. From an examination of its merits we heartily indorse the sentiment of Wm. M. Taylor, D.D., Pastor of Broadway Tabernacle, expressed in a personal letter to the publisher: "This book is as valuable in its contents as it is beautiful in its external appearance. There is something here for almost every experience, and the lessons for earth are all made to point toward the rewards of heaven. The book, as a whole, is worthy of all acceptation, and is especially timely in an age when the glory of the home is so frequently forgotten in the glitter of what is called society." As an evidence of the merits and success of the work, the publishers announce the 86th thousand now ready. Price $2.75. E. B. Treat, 757 Broadway, New York.

OUR HOME PHYSICIAN. The New Cyclopedia of Family Medicines—A new and popular guide to the art of preserving health and treating diseases; with plain advice for all the medical and surgical emergencies of the family. Based on the most recent and the highest authorities, and brought down to the latest dates. By Geo. M. Beard, A.M., M.D., formerly Lecturer on Nervous Diseases in the University of New York, Fellow of the New York Academy of Medicine; Member of the N. Y. County Medical Society, one of the authors of "Medical and Surgical Electricity," etc. Assisted in several departments by upwards of 200 widely known American and European authorities. The Homœopathic Department is very fully written by Samuel Lilienthal, M.D., editor of the *North American Journal of Homœopathy*.

This is the latest, most comprehensive, and in all respects most valuable medical guide for the family. It is, indeed, a most excellent and useful work, thorough, conscientious, definite, clear and bold. There is no other work of the kind extant that can approach it in completeness. It correctly describes all diseases to which flesh is heir, and prescribes a remedy easily understood. It will prevent much suffering by means of prompt remedies. It will save to anxious parents a world of fear, and will be to them like an always present physician. The numerous colored plates are valuable, and in keeping with propriety and good taste. 1,506 royal octavo pages. Reduced from $12 to $6. E. B. Treat, publisher, 775 Broadway, New York.

EARLY GRAVES. A book for the bereaved. By J. R. Macduff, D.D. New York: Robert Carter & Brothers.

The chaplets which this favorite writer has laid upon the graves of many households are fragrant with the Gospel—entwining the cypress with the laurel and the palm. Some portions of the book have been selected from his former writings, but much of it is fresh and all well adapted to console and to direct to the promised Comforter.

FEATHERS AND ARROWS, or Illustrations for Preachers and Teachers, from My Note Book. By C. H. Spurgeon. New York: Robert Carter & Brothers.

These "winged words" need no recommendation. The fact that this edition is from the twenty-fifth London edition is a sufficient evidence that it has won its way among those for whom it was principally published.

FOR FAMILY WORSHIP. Edited by Lyman Abbott. New York: Dodd, Mead & Co.

This excellent manual has been prepared with great care by an experienced author; contains judiciously selected Scripture readings and a choice collection of family prayers. It will be specially helpful to those erecting the family altar and may aid the more experienced in giving variety and attractiveness to the devotions of the household.

ENGLISH STYLE IN PUBLIC DISCOURSE, with special reference to the Usages of the Pulpit. By Austin Philips, D.D. New York: Charles Scribner's Sons.

There is probably no living man better qualified to give instruction on English style than the author of this volume. And no one can even cursorily glance through its pages without gaining something that will be of advantage to him. But every one desirous of improving his colloquial or written utterances should read and digest this book.